

11 R K  
ABBA FATHER:  
O R  
A PLAINE

And short Direction  
concerning the framing  
of private Prayer.

ALSO,  
Sundry Godly Admonitions  
concerning *Time*, and the  
well using of it.

*The fifth Edition corrected.*

BY  
ELNATHAN PARR.

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ROM. 8. UER. 5.

*Yee have received the spirit of Adoption,  
whereby we crye, Abba Father.*

EPHES. 5. UER. 16.

*Redeeme the Time, because the dayes are evil.*

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LONDON,

Printed by Nicholas Okes for Samuel Man,  
dwelling at the signe of the Swan,  
in Pauls Churchyard. 1636.

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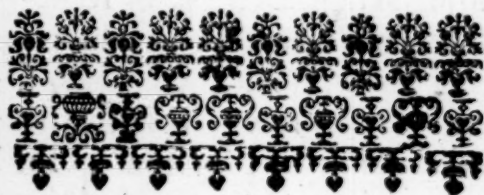
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*TO THE VERY*

Honourable and most

worthy Lady, the Lady

JANE CORNVVALEYS,

*Grace and Peace,*



Prayer is the true  
Christians proper  
element, without  
which hee can no

more live, then without ayre :

Breath is the instrument of the

life of the body : Prayer is the

breath of the soule : I have ob-

served in many a difficulty of

this breathing, which I have

endeavoured according to my

A 2      simple

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## *The Epistle*

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simple skil, something to remedy by this direction ; which I have now revised, enlarging it with some few Explanations and Additions: I say few ; for matter of precept would plainly and succinctly be delivered.

I humbly desire your Ladyship still to give it leaue to passe under your worthy Name : I confesse it can no wayes bee usefull to you : But your worthy name may bee much usefull to it, to make it the more commendable to such, for whom I have laboured, and of whom you have a most Christian compassion: that is, to weaker Christians, who are yet as *Babes*, newly beginning to crye *Abba Father*.

Though neither the quantity of the Uolume, nor the manner of handling bee proportion-

## *Dedictory.*

portionable to your Ladiships  
Worth, yet the subject is wor-  
thy: and it is fit that a Practise  
of Prayer should bee dedicated  
to such an one, as is your Ladi-  
ship, who much exerciseth,  
delighteth, and excelleth in  
such spirituall abilities.

Herein I present my thank-  
full minde to your Ladiship,  
whose great favours and encou-  
ragements, my deserts can ne-  
ver equall. But knowing your  
disposition to bee such as what-  
soever may be set forth to the  
Glory of God, and the comfort  
of his Saints, you wil give it  
protection, though not for the  
worthinesse of the worke, yet  
in respect of the Authors ho-  
nest intent: Thus resolving of  
your favourable acceptation,  
I will daily pray for your Ladi-  
ship, that as God hath highly

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*The Epistle, &c.*

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advanced your Name on Earth  
for godlinesse, so hee would in  
the time appoynted, gloriously  
crowne your soule in hea-  
ven, for the merits,  
whom I  
am

*Your Ladships de-  
voted in all hum-  
ble observance*

ELN. PARR.

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To the Christian Reader,  
increase of all  
good gifts.

**T**O condemne a set  
forme of Prayer, ar-  
gues want of sobrie-  
ty and wisdom. In  
publicke prayes in the Congrega-  
tion it is necessary to have a pre-  
scribed forme called Liturgie,  
or Divine Service, which for  
more ease of memory is to bee  
read out of the Booke. The anci-  
entest Fathers ( in the peace of  
the Church ) have by their  
practise so iudged it : many  
Coancels have approved it, and  
the best reformed Churches fol-  
low it.

## The Epistle

As for private prayer of one Christian alone, it is more expedient that it bee uttered without a booke; and the most compleate performance of that duty is, when a Christian is able not onely to repeate and apply to his owne soule and conscience a prayer conceived by another, but also upon fit matter, and heads suteable to the occasion, to conceive and utter prayers of his owne: yet seeing there are many to whom GOD hath not given memory and understanding fitting, to expresse in a continued speech the desire of their hearts; for such have I written this direction.

The reason why I have undertaken this busines, considering there are so many good Prayer-bookes in every mans hand, is, first, because though it bee  
com-

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to the Reader.

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commendable to use a Booke, yet  
it is more comfortable to pray of  
our selves whose wants may bee  
such as that wee shall hardly find  
them sufficiently expressed in any  
booke; for every man is best ac-  
quainted with his owne heart.

Secondly; a man may bee cast  
into prison, and his booke taken  
from him: how uncomfortably  
must he needs passe his time, if he  
cannot pray without his Book. The  
booke cannot be used in the darke,  
when we may have iust occasion to  
pray. The booke may bee forgot-  
ten, or lost: but if thou attainest  
this gift, thou canst never loose  
it, unlesse thou loosest thy  
selfe.

For these reasons I commend  
this Treatise to thee which I  
could have amp'ified further,  
and it may bee, cloathed with a  
more elegant stile. But I aymed

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## The Epistle, &c.

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at thy profit, remembring that I directed beginners, for whom shortnesse and plainesse are most fitting.

If thou profitest by this, which I heare propound to thee; praise God: and in thy praycrs forget not him, who hath at least endeavoured to further thee. If thou profitest not: yet I have done my good will, for the which I desire thee to love,

Thy true friend

in Jesus Christ

Eln. Par.

Prayer is evther



*Abba Father.*

OR

A PLAINE AND

short direction concerning

*Private Prayer.*

**P**rayer is a Holy 'confe-  
rence of a godly Minde  
with God, whereby be-  
leeving, wee aske things ne-  
cessary, and give thanks for be-  
nefits received.

Prayer is eyther	{	Mentall onely,			
		or			
		{	Uocall also, this	1 Extraordinary, or	
			{	{	1. Publicke,
					or
2. Ordinary, this	1. Lesse private with the fa- mily.				
		2. Private, this	2. More pri- vate, by one alone.		

Pub-

Publicke that which is used in the publicke Congregation, by the Minister with the People.

Private is that which is used by private persons in private places, of this is this present direction.

It is a great blessing, that God wil vouchsafe to attend and receive our devotions powred forth in private places.

Great Personages require sutable to their Greatnesse: but thy great God respects not thy place, how meane soever, but the necessity of his servant.

Where there is a *Jeremy*, a *Daniel*, a *Ionas*, a dungeon, a Lyons den, the belly of a Whale are goodly Oratories.

But remember that never any man prayed wel privately, who contemned or neglected the

the publicke prayers in the Church.

For the comfortable performance of the private service, two things are to be considered.

1 } Preparation.

2 } Execution.

Preparation is an holy and considerate fitting our selves for this duty.

This is necessary in a three-fold respect :

1 Of the person before whom wee present our selves, which is the Almighty.

2 Of the importance of the thing it selfe, which is a speciall part of divine worship.

3 Of the consequence of this duty, which is the obtaining of things needeful, for this and a better life.

Unto

Unto this preparation seven things belong.

First, a fit place, which must bee private<sup>a</sup>: Christ himselfe went into a Mountaine alone to pray<sup>b</sup>: and in-  
<sup>a</sup>Mat. 6.  
<sup>5.6</sup>  
<sup>b</sup>Mat. 14.  
<sup>23</sup>  
<sup>c</sup>Mar 1.35  
<sup>d</sup>Act. 9. 10  
<sup>a</sup>1Tim. 2.9  
 to a solitary place. <sup>c</sup> So Peter went up to the upper part of the house<sup>d</sup>: not but that it is lawfull to pray every where<sup>a</sup>. But privacie is to bee chosen, that beeing sequestred from company, wee may more fully descend into our owne hearts, and bee the freer from Ostentation and Hypocrisie, and from discursation and wandering of minde: and also for the demonstration of our faith, whereby wee beleeeve the omnipresence of God, who seeth in secret, and rewardeth openly.

2 Secondly, a fit time. Al times  
 are

are for this exercise <sup>b</sup>; even the night is a sweet time for <sup>b Eph. 6 3</sup> Prayer, as *Dauids* mid-nights practise, and our Saviours whole nights spent in prayer doe testifie. <sup>1. Thes. 17</sup>

Thou canst not alwaies, but at certaine set times speake to great men: but thou maist alwaies speake to thy God.

Yet for set and ordinary prayer, some choyce of time would be used: I thinke it to be most comfortable to begin and end the day with prayer: as the ordinary sacrifice of the *Jewes*, was morning and evening instituted by God.

These set times would carefully be attended, seasonably to call home the minde; that the desires of our hearts being (it may bee) somewhat abated  
and

and cooled by other businesse,  
may then be stirred up and re-  
inflamed.

- 3 Thirdly a freedome of mind  
from thoughts of the World,  
and the affaires thereof : for  
earthly things are heavy, and  
their thoughts depressing,  
which hinder the ascent of the  
mind to God.

- 4 Repentance and a holy pur-  
pose of obedience<sup>a</sup>. They  
<sup>a Psal. 26</sup> must needs distrust to receive  
<sup>6. and 66.</sup> that which they desire, who  
<sup>18.</sup> purpose not to doe that which  
<sup>Esay 15. 1</sup> God requires. The cry of our  
<sup>1 Tim. 2.</sup> unrepented for sins, is louder  
<sup>18</sup> then the cry of our voyce. As  
<sup>1. Iohn. 3.</sup> in a wound a plaister prevailes  
<sup>22.</sup> not, while the Iron remaineth  
within, so neither prayer while  
sinne rankleth within.

Prayer must proceede from  
such a Spirit, as is that Spirit,  
to

to whom it is presented : the  
holy Spirit acknowledgeth  
not a Spirit polluted with the  
filth of sinne.

Fifthly, Reading ; I would  
advise that before prayer, there  
might be reading of a Chapter  
in the Bible, or a Psalm, if  
business permit, both for the  
increase of knowledge, and  
for the better calling home of  
the minde to the business in  
hand.

Sixtly, Meditation. The  
Prayers called Ejaculations,  
which are suddaine lifting up of  
the heart to God, upon mani-  
fold occasions occurring every  
day, come not within this con-  
sideration : but set Prayer re-  
quires some time to bee speci-  
ally imployed this way. As  
the Musition first turnes his In-  
strument before hee plaies upon  
it:

it : so both the minde would be put in frame , and the matter forethought when wee pray to God.

<sup>a Eccl. 5.1</sup> Doe no temporall businesse rashly : more especially when thou speakest to God , be not rash with thy mouth , <sup>a</sup> least thou take Gods name in vaine ; which many times comes to passe by vaine repetitions, by words, idle, improper, and without sence, when we dare so suddenly enter into this action.

Meditation therefore is necessary , which must bee five fold.

I Of the Majesty of God to moove reverence. As mortall men endure not the sawcy and unrespectful carriage of suiters: so GOD much more requires, that wee should serve him in  
<sup>a Psal. 2.11</sup> feare<sup>a</sup>, as *David* in feare will  
 wor-



worship toward his holy temple.

*bPsal. 5.7*

2 Of his mercy, power, and truth, to breed confidence; for he that doubteth receiveth<sup>c</sup> not.

*c 1am. 1. 7*

3 Of the excellency of the benefits we desire, to make us willing; which are the favours of God, forgiveness of sin, sanctification and eternall life.

4 Of our owne necessities and wants to make us fervent: for as tart sauces sharpen the stomacke: so the due pondering and sense of our wants, whets off the dulnesse of our affections: and sets an edge on them to prayer.

5 Of the matter, words, and whole frame of our speech, that wee may offer a reasonable sacrifice, and pray with understanding.

Seventhly, Almes and Fasting,

21 Cor. 14.  
15.4

ing, the two Wings whereby Faithfull Prayer mounteth unto Heaven. A barren and unfruitfull Prayer, is weake and uneffectuall : The Angell tels *Cornelius*, that his Almes and Prayers ascend before a God.

Religious Fasting is also a notable helpe unto Prayer, and is often commended to us in the Word ; which is either publick or private.

Private is a Voluntary abstaining from dinner or Supper, or both, as our Bodies will beare, and from all delicacies for one day or moe, undertaken to make us the more fit for praier, and the severe practise of Repentance.

But this is a preparative and helpe for extraordinary, not for ordinary Praier.

When there is occasion of  
this

this, remember three things :

1. *The time*
  2. *The ends*
  3. *The conditions*
- } *of the Use*  
} *of it.*

1. The time is, First, either of some great calamity : Secondly or of extraordinary Repentance for some speciall sin : thirdly, or when we desire to obtaine some speciall grace.

1. The ends in our fasting are two :

First, a fitting our selves up- to prayer; that wee may bee the more lively and earnest.

Secondly, that it may be an helpe and a testimony of our sorrow for sin, and of our humiliation before <sup>a</sup> God.

3. The conditions are three. <sup>a Psal. 35</sup>  
13

1. That it bee not superstitious, for in it selfe it is no part of GOD S worship. The king-  
dome

dome of heaven is not in meate  
<sup>a</sup> Rom. 14. and <sup>a</sup> drinke.  
 17.

<sup>a</sup> That it bee not with the o-  
 pinion of merit, for whether we  
 cate or cate not, we are neither  
 the more nor the lesse accep-  
 able to <sup>b</sup> God.  
<sup>b</sup> 1 Cor. 8.8

<sup>c</sup> that we fast from sin, other-  
 wise our fasting is Pharisaicall,  
 not <sup>c</sup> regarded.  
<sup>c</sup> Esa. 58.  
 5.6.

Thus much of preparation,  
 now of the other part, which is  
 execution.  
 Jer. 14. 12.

In the execution or perfor-  
 mance of this duty of Prayer, I  
 consider.

two things, 1. The matter.  
 2. The forme.

The matter of our prayers  
 must be onely that which is ac-  
 cording to Gods revealed wil<sup>a</sup>,  
 the summe whereof is compri-  
 sed in that divine forme, left un-  
 to the Church by our Saviour  
 Christ,  
<sup>a</sup> 1. Iob. 15.  
 14.

Christ, called the Lords Prayer,  
and may be reduced to three  
heads.

1. Gods glory,
2. Our owne } with the  
salvation, } removing
3. The use of } of the con-  
this life. } traries.

The forme } 1. Inward  
is either } or  
2. Outward.

First, to the inward, fixe  
things are requisite.

Sincerity of our desires,  
that wee pray not for fashion  
like Hypocrits, but with honest  
hearts.

Fervency. Such Prayers ob- 2  
taine<sup>a</sup>, which he is not worthy <sup>a<sup>1</sup> am. 5. 16</sup>  
to do, which asks in that man-  
ner, as hee cares not to receive.  
God loves an importunate beg-  
ger. Prayers are Incense which  
must be offered with fire.

Faith,

3

Faith, whereby we certainly beleeve and expect the performance of our requests. God is provoked, when we beg that which we looke not to receive: our faith is grounded.

1 On the promise, truth and power of him who hath promised.

2 On the fatherly affection of God; for if he be our father, hee will much more then our earthly father give us good things.

<sup>a</sup>Luke 11.  
13.

3 On the merit of Christ, which is infinite.

4 Patience, whereby wee willingly submit ourselves to Gods will, both in regard of the thing wee aske, and of the time and meanes of receiving.

Things that directly concerne Gods glory, and are necessary to salvation wee must expect

expect absolutely but things transitory, with this cōdition (if God see them to bee good for us.) Better knows the Physitian what is good for the sicke, then the Patient: yea many times he bleisseth us exceedingly, in not doing our wil, but his owne.

With not that to bee granted which thou wilt, but labour thou to will that, which it pleaseth God to grant.

It is lesse grievous not to obtaine that, which thou wilt, then to will that which is not fit for thee to obtaine.

For the time wee must not prescribe unto God, but waite upon him.

Perseverance: God sometime defers the granting of our requests; not that he despiseth us, but for our exercise, that wee may bee the more earnest still,

B and

and the more thankfull when we have received.

Things dearly bought are dearly esteemed.

Sometime God grants us not that wee aske, but that which is better, as in the example of

a 2 Cor. 12.  
7, 8, 9

<sup>a</sup> Paul.

Grace to stand in temptation, is better then deliverance. And faith is a surer rule of our exau-dition, then our sence.

6 Charity; to pray for others

as well as for our selves: for

the King and Queenes most

excellent Majesties, and for all

men <sup>a</sup>, for our very enemies

and persecutors <sup>b</sup>, as did our

blesse'd Saviour <sup>c</sup>, and the Pro-

to-martyr Saint Stephen <sup>d</sup>; for

wicked men as Abraham for

Sodom <sup>e</sup>. If he for Sodom, where

was but one Lot, much more

we for Ierusalem, wherein are

so

a 1 Tim. 2.

1, 2

b Mat. 5.

44.

c Luke 23.

34

d Act. 7. 60

e Gen. 18



so many the sonnes and dangh-  
ters of God.

Hee that is not with men in  
the charity of brethren, shall  
not be with God in the number  
of sonnes. These onely can cry  
*Abba Father*, and are heard.

The whole Church prayeth  
for thee, pray thou for it.

2 The out-ward forme  
is in two things. } 1 Composition.

and  
2 Disposition.

1 Composition is either  
1 Of the gesture  
of the body,  
or

2 Of words, to  
expresse the mea-  
ning of the mind,

For the first: A divers ge-  
sture is described not prescri-  
bed in the World: the Publican  
stood <sup>a</sup> *Eliab* saith <sup>b</sup> : *Hezekiah* <sup>c</sup> *I King*  
lay <sup>c</sup> : *Peter* and *Paul* kneeled: <sup>19. 4</sup>  
<sup>d</sup> *Moses* and *Aaron* fell on <sup>a</sup> *Num. 16*  
their faces <sup>a</sup> : *Salomon* stretch-  
ed out his hands <sup>b</sup> : our Saviour <sup>b</sup> *I King*  
<sup>8. 22</sup>

A 2

list

*cloh. 11. 41* lift up his eyes <sup>c</sup>: the Publicane  
*dLuk 3. 13* cast them down, and also smote  
*e Psal. 67.* his breast <sup>d</sup>: *David* and Christ  
*Heb. 5. 7* wept.

Of all these divers gestures, I commend for ordinary, these :

1 A comely & reverent kneeling, which is a signe and a help of our humiliation. The rude and unmannerly leaning, lying along, and sitting of many, especially at publicke prayers, is worthy to bee censured, and argues an irreligious heart.

2 A lifting up of the hands and eyes, a signe and a helpe of our confidence and fervency.

3 Sometime a casting downe of the eyes, and smiting the breast: to signifie and helpe our dejection, and shame for our sinnes and unworthinesse.

4 Teares also and groanes would exceedingly become our prayers

prayers and prayſes, more then  
jewels & pearls our bodies: tears  
are treaſured up in the Lords <sup>a Pſl. 58.8.</sup>  
bottell<sup>a</sup>: and are <sup>b Pſal. 39.</sup> forcible. <sup>12.</sup>

As theſe, and the like geſturers  
iſſue from the fervent deſire of  
the heart: ſo they reſlect upon  
the ſoule, whoſe inviſible affe-  
ction, by theſe viſible actions  
are the more inflamed.

2

For the compoſition which is  
of words; it muſt bee remem-  
bred, that words are not ſimple  
neceſſary to private Prayer: as  
appeares in the example of *Mo-* <sup>a Exod. 14.</sup>  
*ſes*<sup>a</sup> & *Anna*<sup>b</sup>. For prayer is not <sup>15.</sup>  
a lip, but a heart labor; and God <sup>b 1 Sam. 1.</sup>  
heares the heart<sup>c</sup>. But it is very <sup>13.</sup>  
convenient to uſe words. <sup>c Rom. 8.</sup> <sup>27</sup>

1 Because the tongue was  
created principally for this uſe.

2 Because ſpeech moves the  
ſences, being to the devotion  
of the mind, as bellows are to  
the fire.

B 3

3 Be-

3 Because it keepes the thoughts from wandring.

4 That by words ascertainne signes, wee may the better discerne our profiting in holy desires, for the more worthy effect followeth, where a more fervent affection goeth before.

In framing the speech, words may not be affected: but plaine, apt, and significant: Fine words, and eloquent phrases are not that wherein God delights, but reverence, contrition, faith, and the groaning of the spirit, how homely soever the words be.

Strive more to pray with feeling then to be eloquent. Wee use eloquence to perswade men: we pray not to perswade God; but

1 To shew our obedience, because he hath commanded this service.

2 To

2 To testifie our faith: that wee depend on him, and expect from him all good things.

3 That wee may be fit to receive according to our need.

Prayer is a Golden Chaine, which God lets downe from Heaven: when wee lay hold of it, we think we draw God to us, but indeed, we are by it drawne up to him.

Eloquent praying is lawfull, if it bee not affected: but verbal prayers are exceeding dangerous.

Disposition is of the matter of our prayer.

In which we consider. { 1 An orderly placing of the parts,  
2 An enlargement of them.

1 Order is a beautifull, and very necessary, lest wee use  
B 4 idle

idle repetitions, and bee confused, things to bee avoyded when wee speake before wise men, much more when wee speake to an infinite God. For want of observing order, wee goe forward and backward, after an uncomely manner, unseasonably repeating over the same things, faring like hounds at a losse : and having unadvisedly begun to speake, know not how wisely to make an end.

This kind of praying in some degree, comes under the censure of babling.

Somethink that we must never pray, but upon the sudden and extraordinary instinct and motion of the spirit. This is a fancy, and those which practise this, cannot avoyd inconveniences named. Besides, the multi-

multiplicity of our wants: the slipperinesse of our memory: the slownesse of our conceit: the darknesse of our understanding: the wandring of our thoughts: and the imperfection of our utterance, require some fore-thoughts of that which wee are to speake: all which weaknesse, are by meditation and order much relieved.

God is the God of order, and likes not negligence or unadvisednesse in his service. Doe thou study to serve him.

As the wise Preacher speaks not at all edventure whatsoever comes at his tongues end: but prepares in his minde the generall parts and heads of his exhortation: so do thou in praying, lest thou offer the sacrifice of fooles.

As the Carpenter being to  
B 5 build

build an house, hewes not his timber at adventure : but, before hand projects in his mind the severall roomes and parts, and accordingly prepares his timber, and layes not spars in the foundation, nor, ground-sels, and studs in the rooffe : but fits every one in his Proper place, according to the model and plot fore-conceived in his minde : So my advice is, that before thou prayest, thou shouldest in thy mind, first propound to thy selfe, certaine generall places and heads of prayer, with their order : which to be contrived in the first, which in the second, which in the third place, with fore-casting of comely transitions, as doores to passe from one part to another. Secondly, all the severall things which thou wouldest  
men-



mention in thy prayer, to be with discretion ranged under their right & proper Generals, as for example: All things concerning faith to be referred to that petition which is for faith: and which concerne repentance, to be marshalled in that Petition which is for Repentance and so of the rest.

The generall heades or places, in ordinary private Prayer would bee these at the least:

1 Confession of sinne.]

- 2 Petition, {  
1 For pardon.  
2 For Faith.  
3 For repentance.  
4 For direction in our personall calling.  
5 For perseverance.  
6 For the Church.

3 Thank-

3. Thankesgiving for benefites received, which are

- |   |   |                             |
|---|---|-----------------------------|
| 1 Spirituall,<br>as Election,<br>with the<br>effects. | { | 1 Vocation.                 |
|   |   | 2 Iustification.            |
|   |   | 3 Sanctification.           |
|   |   | 4 Hope of glorification.    |
| 2 Temporall,  | { | 1 Creation.                 |
|   |   | 1 Health                    |
| 2 Providence, in                                      | { | 2 Libertie.                 |
|   |   | 3 Food.                     |
|   |   | 4 Raiment.                  |
|   |   | 5 Friends.                  |
|   |   | 6 Manifold deliverance, &c. |

And so to conclude with petition for preservation in the night or day following, as is the occasion.

I bind no body to this order, but this I take to be plaine for beginners.

I have referred thanksgiving to the last place, which may be indifferently used in the first: it matters not, so it be not forgotten.

Observe thine owne heart: if thou findest a cheerefulnesse and rejoycing for benefits received, then it's not unfitting that thanksgiving should be in the first place: if thou findest thy heart more affected with griefe for sin, then if thou please, let confession of sin, and desire of pardon precede. Waite upon God with an honest and everent, and the anoynting will helpe thy infirmities, and teach thee to cry, *Abba Father,*

*An example of the part before propounded in their order.*

O Lord,

1 I confesse, that I am a vile sinner.

2 I

1 I confesse, that I am a vile sinner.

2 I beseech thee of,

1 Pardon by Jesus Christ.

2 O Lord, give mee faith, that I may feele this pardon lively in my heart.

3 And I beseech thee, give me true repentance to amend my life, that my faith may be seene in the fruits of Holy obedience.

4 And whereas thou hast called me to this estate and calling (...) Direct me therein I humbly pray thee, by the wisdom of thy Spirit, and furnish me with such necessary gifts, that I may discharge my duty to thy glory, the good of others, and the comfort of mine owne soule.

5 And because Satan is a deadly enemy, and I am weake;

O

O Lord, I beseech thee forsake mee not in the houre of temptation; but stablish my heart in grace, give mee perseverance in goodnesse, and in the end victory by Jesus Christ.

6 This which I beg for my selfe, I humbly crave for thy whole Church upon earth: that it may please thee to performe all thy promises to thine elect, and to bring us all to thy heavenly kingdome.

O Lord, thy name bee for ever prayesd for all thy love, and for al thy benefits spiritual, and temporall, thereby bestowed upon me. And I humbly intreate thee to preserve mee in safety this night, through my Lord Jesus Christ, to whom, &c. or in whose name, &c. praying in the words of the Lords Prayer.

*The*

*The same with the thanksgiving  
in the first place.*

**O** Lord, I humbly thank thee  
for all thy favours spiritual  
and temporall, of the least of  
which I am most unworthy, by  
reason of my great finnes: for  
I confesse that I am a vile sin-  
ner, &c.

*The enlargement of these parts  
followeth.*

**B**Efore wee particularly  
speake of enlargement,  
bee thou admonished of two  
things.

1 Fervent praying, though  
short, is more accepted, than  
long praying with coldnesse.

<sup>a</sup>Luk 13.

13.

The publicans prayer <sup>a</sup> was  
short in words, but full of sense  
and desire: of more worth  
with

with God, then all the long prayers of the Pharisees : for God measures not our devotions by the length, and by the outward habite of words, but by the inward meaning of the spirit.

So our blessed Saviour in the Garden<sup>a</sup>, used but few words, <sup>a Mat<sup>s</sup> 26</sup> <sup>39.42.44.</sup> out his desire, and the groanings of his spirit ( wherein is the power of our prayers, were innumerable.

Hee that useth many words, without the desire of the heart, speaketh indeed, but prayeth not : for prayer is the desire of the heart, crying, *Abba Father*, words but the expressing of his desire.

The noyse of our lips, without the voyce of the heart, is no more true prayer, then the ringing of Belles, or babbling of a Parrot.

As

As a body without a soule  
much wood without fire :  
Bullet in a Gun without pow  
der : so are wordes in Prayer  
without spirit.

Prayers are as Gold ; in a lit  
tle quantity of words , there  
must bee a great value of spirit

Hee that is fervent in the  
spirit, prayes much though he  
speake little.

Secondly , when thou pray  
est, let thy words follow thy  
desire.

If thou findest a dulnesse of  
spirit, and coldnesse of thy aff  
fections bee the shorter : and  
conclude with a groaning of  
the spirit for thy drownesse  
and with a lifting up thy heart  
to God, that hee would looke  
mercifully upon thee & quick  
ken thee. Let this be an occasi  
on to humble thee the more

and



and it will be a meanes to work  
thee to more livelineſſe and  
fervency, the next time thou  
preſenteſt thy ſelfe before God.  
And if thou beſt truly hum-  
bled, it will drive thee to God,  
and thou wilt thinke long till  
the time come about, where-  
in thou maiſt complaine and  
ſhewre forth thy heart before  
him.

If thou findeſt a vivacity  
and cheerefulneſſe of minde,  
and the deſire of thy heart to  
bee ſtrong and fervent, promp-  
ting thee with matter and  
words, conclude not thy pray-  
ers and prayeſt too ſoon, but let  
thy ſoule take her fill of celeftial  
delicacies in her familiar con-  
ference with God.

If the deſire of the heart bee  
weake and faint, it is not to bee  
wearied and oppreſſed with  
words. The

The enlargement of the severall parts in prayer is,

either  $\left\{ \begin{array}{l} 1 \text{ Generall.} \\ \text{or} \\ 2 \text{ Particular.} \end{array} \right.$

The Generall is that which in common belongs to all the parts, and it is two-fold.

1. The using of some description of God whom we invoke, from his Attributes, Promises, Effects, &c. Such a beginning hath the Lords Prayer, *Our Father which art in*

<sup>a</sup> *Mat. 6. 9* *heaven*<sup>a</sup>. Thus began our Saviour

<sup>b</sup> *Mar. 14.* in the Garden<sup>b</sup>. *Abba*

<sup>36</sup> *Father*, all things are possible

unto thee. Thus *Iehosaphat* be-

<sup>c</sup> *Chron. 20* ginnes his prayer<sup>c</sup>. Thus *Peter*

<sup>6, 7, 8, 9,</sup> and *Iohn*<sup>d</sup> : looke the places

<sup>10</sup> which are too long to be trans-

<sup>d</sup> *Afts 4* cribed.

<sup>24, 25, 26</sup>

Such description is to be used in the beginning of our prayers,

ve. prayers for the helping of our  
faith and assurance in which we  
ought to pray, and may also be  
well used in any of these seve-  
all parts when wee should stir  
up faith.

2 A begging of audience. So *a* *Psal.* 5. 1,  
*David*<sup>a</sup>. Both these are excel-<sup>2,3</sup>  
lently used by *Hezekiah*<sup>b</sup>. This *Psal.* 102.  
also may very fitly bee used in *Psal.* 140.  
the conclusion of our prayer; <sup>1,2.</sup>  
as thus. *Daniel* most passionate- *b* 2 *King.*  
ly and fervently cendeth. 19 15. 16  
c *Dan.* 9.  
17, 18. 19

The particular enlargement  
is of each part by it selfe.

The arguments ordinarily  
serving hereunto,

are { The Causes.  
      { The Effects.  
      { The Subjects.

A Subject is that to which  
something is joyned : as, the  
soule is the subject of  
knowledge : Man the subject  
of

subject of GODS mercy or wrath, &c.

The adjuncts, that is, such things as are usually or properly joyned unto a subject : As Shame is the adjunct of sinne Joy the adjunct of a good Conscience : the Crosse the adjunct of a true Christians profession &c.

Contraries.

Similitudes and Comparisons.

Distributions : when a general thing is divided into particulars, or the whole into members or parts : as Sinne is a Generall thing, and may be divided into Originall and Actuell. The Scriptures are one whole thing, the parts, the Old Testament, and the New.

Testimonies : that is Sentences of the Scriptures where-  
upon

upon our petitions are grounded: as *Ezech. 33. 11.* As I live, saith the Lord, I desire not the death of a sinner, but that hee should turne from his way and live. Hence the repenting sinner prayeth for pardon.

There are certaine ornaments also not to be neglected, for the polishing and beautifying our speech in prayer, as,

1 Comely transitions and passings from one part to another.

2 Exclamations: when wee speak of the goodnesse of God, thus, How great is thy goodnesse to them which feare thee,

3 When wee speake of the promises, thus: How sweete are thy promises to my mouth <sup>a *Psalm. 31.*</sup>

4 When we speak of our owne wretchednes, thus: O wretched man that I am! &c. <sup>b *Psalm 119.*</sup>

5 Inter- <sup>c *Rom. 7.*</sup>

3 Interrogations : as when *David* lay under a great affliction of minde, and cryed out : Wil that Lord absent himselfe for ever ? And will he shew no more favour ? Is his mercy cleane gone for ever ? Doth his promise faile for evermore ? Hath God forgotten to be merciful ? Hath he shut up his tender mercies in displeasure ?

*a Psal. 77*  
7, 8, 9.

The power of these Interrogations. Who is able to expresse it ? Whose heart akes not in the very reading of them ? How do they increase their feeling, and raise our desires !

4 Options or wishes : as if wee begge for grace to obey God according to his commandements, thus ; O that my waies were directed to keep thy statutes.

*a Psal. 119*  
5.

5. Vowes and promises, thus:

thus<sup>b</sup>: Restore unto me the joy<sup>b</sup> *Psal. 51.*  
 of thy salvation, and uphold<sup>12, 3</sup>  
 me with thy free Spirit. Then  
 will I teach transgressors thy  
 wayes, &c. And againe: <sup>c</sup>De- *Ver. 14*  
 liver mee O God, and my  
 tongue shall sing aloud of thy  
 righteousnesse. And againe: <sup>d</sup> *Ver. 15*  
 O Lord open thou my lippes,  
 and my mouth shall shew forth  
 thy prayse. So also<sup>a</sup> Teach me, <sup>a</sup> *Psal. 119*  
 O Lord the way of thy statutes; <sup>33, 34.</sup>  
 and I will keepe it unto the end:  
 Give mee understanding, and  
 I will keepe thy Law; yea, I  
 will observe it with my whole  
 heart.

6. Ingemination: thus *David*  
 also prayeth, <sup>b</sup> O Lord God the <sup>b</sup> *Psal. 94.*  
 avenger, O God the avenger, <sup>1, 2</sup>  
 shew thy selfe, exalt thy selfe,  
 O Iudge of the world, &c.

And divers others of this  
 nature, which a devout heart

C

will

will easily find out : and to this purpose, I am perswaded, it is very helpfull to bee familiarly conversant in the Psalmes; because *David* was a man of all other, of inflamed affections, and most excellling this way.

He that desires to make triall of this plaine direction, and to profit by it, may be much holpen by two things.

1 Let him endeavour soundly to understand the principles of Religion; or else he shall never be able to tell what to ask of God.

2 Secondly, if hee can write let him make a booke of cleane paper, and in sundry leaves write in the top the particuler parts of prayer, with their severall branches, allowing a whole leaf to each part and branch and then whatsoever excellen



and speciall phraſe or ſentence  
hee readeth or heareth of any  
of thoſe parts or branches, let  
him referre it to his proper  
leaſe and place. Which courſe  
if it be taken, and theſe places  
diligently ſtudied, and now  
and then reuiſed and read over,  
will ( in my opinion ) much  
enable a man upon any occaſi-  
on to pray with vnderſtanding,  
either alone, or with others to  
their deſired comfort.

If any ſhall thinke this way  
to be too buſie, and to require  
too much paines, I deſire them  
to remember, that no excellent  
thing can bee attained without  
labour; which how great ſoe-  
uer it ſhould be, ſhould not bee  
grutched, for the attaining a  
facultie in this exerciſe, which  
is the refuge, and reſreſhing of  
the ſoule: one of the cheiſeſt

<sup>a</sup> Ephe. 6. pieces of a Christians armour <sup>a</sup>,  
 18. and the means whereby al good  
 things are sanctified to our com-  
 fortable <sup>a</sup> use.

<sup>a</sup> 1 Tim. 4.

5

Seven yeares is holden but  
 a convenient terme, to learne  
 the children of men earthly ma-  
 nuall trades; let not the child of  
 God account twice so long  
 time to bee too much, to learne  
 the heavenly Art of outward  
 crying *Abba Father.*

*Heere follow some examples of  
 the rules of generall and par-  
 ticular enlargement before de-  
 livered, for a taste, to a young  
 beginner.*

*Descripti-  
 on from*

**T**He generall enlargement  
 from a description of God  
 and begging of Audience  
 thus:

<sup>a</sup> Title.  
<sup>b</sup> Effect.

O <sup>a</sup> Almighty God, <sup>b</sup> the  
 Creator

Creator of Heaven and Earth,  
 and my most mercifull<sup>c</sup> Father <sup>c Title.</sup>  
 in Jesus Christ, which hast  
 graciously<sup>d</sup> promised to heare <sup>d Promise.</sup>  
 thy Children when they pray  
 unto thee: O<sup>e</sup> Lord I beseech <sup>e Begging</sup>  
 thee accept, heare, and grant <sup>of Audi-</sup>  
 the supplication of thy servant, <sup>ence.</sup>  
 by Jesus Christ: or such like.

*Example of particular enlarge-  
 ment.*

I **C**onfession of sinne may  
 bee enlarged, first by  
 the adjunct: secondly, by a di-  
 stribution of sin: thirdly, by the  
 effect, &c. Thus,

O Lord, I confesse that I am a <sup>i The ad-</sup>  
 vile sinner, <sup>ject.</sup>

Being ashamed to look up  
 unto heaven, and unworthie to  
 live upon the earth. I

For I am guiltie of the sinne  
 of *Adam*, and more also I  
I

have committed actual transgressions without number, in breaking thy most holy commandments, omitting my duty and doing the contrary; many finnes of ignorance (which I pleade not to excuse but to condemne my selfe, who ought to have knowne thy will) and often of knowledge, which wounds my soule to remember.

<sup>3</sup>  
2 Effect.

O Lord in thy justice I have deserved such plagues both bodily and spiritual, temporal, and eternall, which thy righteous omnipotency can inflict upon abominable sinners. Or such like.

2 Petition for pardon may be enlarged,

First, by an ingemination.

Secondly, by the effects adorned with exclamation.

Thirdly,

Thirdly, by the contrary.

Fourthly, by a testimony adorned with interrogation.

Fifthly, by the meritorious cause. Thus.

O Lord pardon, O Lord forgive, O Lord be mercifull.

Blessed is the man whose iniquity is forgiven, and whose sin is covered. Blessed is the man that obtayneth thy favour.

O Lord enter not into judgement with thy servant, reward me not according to my ill deserving. Turn away thine anger, and make thy joyfull countenance shine into my soule.

Is not thy promise to pardon sinners that seeke thy favour? and to helpe them which call upon thee? O make good thy promise unto thy servant. Deare father, for Iesus Christ his sake.

I  
1 Ingemination.

2  
2 Effects with exclamation.

3  
3 Contraries.

4  
4 Testimony with interrogation.

5 Meritori-  
ous cause.

Remember his obedience,  
his passion, his blood, the price  
whereby I am ransomed, and  
bee reconciled, remitting all  
mine offences, or such like.

2 Petition for faith may bee  
enlarged.

First, from the efficient  
cause.

Secondly, from the contrary.

Thirdly from effects; adorned  
with vowing, &c. Thus,

O Lord I beseech thee worke  
in mee by thy holy Spirit, faith  
to beleeve the pardon of my  
sinnes. It is not in my power to  
beleeve, it must bee thy worke  
in my soule.

2  
2 Contra-  
ry.

Make mee to beleeve good  
Father, and help my unbelieve.

3  
3 Effect  
with vow-  
ing.

Grant mee a feeling of thy  
love in my heart, and that  
peace which passeth all under-  
standing, then will I confident-  
ly

ly come before thee, and praise thee with joyfull lips, or such like.

3 Petition for repentance may be enlarged.

First from the cause.

Secondly, from a distribution adorned with exclamation.

Thirdly, from the contrary.

Fourthly, from a comparison.

Thus,

Holy Father, grant that my faith may shew it selfe in the sanctification of my life.

1 The cause.

And to this end I humbly beseech thee renew in mee thy decayed image, and give mee true repentance, that I may turne from all my sinnes, to serve thee in holinesse and righteousness all the dayes of my life. Make mee to understand mine owne vilenesse, that I may earnestly pray for reno-

2 Distribution with exclamation.

vation : Ah wretched that I am! though I know my selfe to bee a vile sinner, and that I have ten thousand times deserved damnation : yet such is the flintinesse of my heart, that I am not sensible of my dangerous and fearefull estate. *Abba*

3  
3. *Contradiction.*

*Father*, all things are possible to thee : manifest, I pray thee, thy gracious power upon my heart, in mollifying the hardnesse of it. Make mee to relent and to have remorse. Worke in mee a godly sorrow, and such hatred of all sinne, that I may for ever abominate it.

4  
4. *Comparison.*

And grant, deare Father, that I may bee able as zealously to follow thy commandements, as ever I have delightfully followed and fulfilled mine owne unlawfull desires, or such like.

4. *Peti-*



4 Petition for direction, in our personall calling may bee enlarged.

First from the cause.

Secondly from the contrary.

Thirdly, from the effect

Fourthly, from the adjunct ;  
thus:

O Lord in as much as thou hast ordayned, that we should all live in some honest calling, and that therein wee should shew forth our faith and holy profession. I humbly intreate thee to direct mee in this my vocation.(...)

Lord make me conscionable,  
and to abhorre idlenesse. 2  
Blesse my labours : grant that the world carry not away my heart, but that I may so care for the things of this life, that I forget not that I am called to  
thy

thy Kingdome. O make mee  
so to live as one, who through  
thy goodnesse expects that hea-  
venly inheritance.

3 Let my life bee to thy glory,  
the good of others and mine  
owne eternall comfort.

And in as much as thou hast  
appoynted the Crosse to thy  
Disciples: I beseech thee sancti-  
fie whatsoever trouble it shall  
please thee to lay upon mee,  
and to give mee patience, and  
such contentednesse with thy  
holy will, that it may not draw  
me from thee; but unto thee,  
and that under the same I may  
have cause to rejoyce in the  
experience of thy favours  
through Jesus Christ my Lord:  
or such like.

5 Petition for perseverance  
may be enlarged.

1 From the cause.

2 From

2 From the Adjunct.

3 From the contraries,  
where speciall instance may be  
made of that spetiall corrup-  
tion which we are most subject  
unto: thus,

1 O Lord let it bee thy good <sup>1 Cause:</sup>  
pleasure, continually to watch  
over mee, and to preserve mee  
in the zealous performance of  
my duty to the end of my daies,  
which without thy helpe I can-  
not doe.

2 For the daies are evill <sup>2 Adjunct.</sup>  
and dangerous, the occasions,  
and examples of sinne are infi-  
nite; Lord keep me in the faith,  
that I fall not away, and pre-  
serve mee from the sins of these  
times.

3 And more then this, Satan <sup>3 Contra-  
ry.</sup>  
is my deadly enemy, seeking  
to devoure my soule, and I am  
weake, O Lord thou knowest:  
deare

deare Feather, confound Satan,  
and confirme my faith : so  
bridle him, that hee may not  
have power over mee : so  
strengthen mee, that I may bee  
alwaies able to resist and repell  
him : when thou shalt thinke  
it good to suffer him to tempt  
me. O Lord forsake me not, faile  
not of thy promised helpe,  
that I may not faile in my faith  
and obedience : make mee to  
prevaile, and by the might of  
thy Spirit, to have victory in  
Jesus Christ. And whereas I  
am compassed about with ma-  
ny infirmities, specially with  
(...) O deare God and Father,  
strengthen mee heere, and give  
mee power to rule and governe  
my affections, and to subdue  
them al to the obedience of thy  
holy word, through Jesus Christ  
my Lord. Or such like.

6 Petition for the Church  
may be enlarged.

1 Generally.

2 Particularly.

1 Generally, by desiring the  
fullfilling of all the promises  
made unto it ; as,

1 Defence.

2 Destruction of enemies.

3 Conversion of the elect.

4 Confirmation of the con-  
verted..

5 Comfort of the afflicted,

By { Common ca- } Body.  
lamities of } Mind.  
Speciall, as persecu-  
tion.

In affliction of body, as  
sicknesse.

1 That God would Sanctifie  
it to the furtherance of their re-  
pentance.

2 That he would give them  
patience.

3 That

3 To that hee would recover them, if it bee his will : if otherwise.

4 That hee would prepare them for a peaceable departure,

In affliction of minde, that God would.

1 Pardon their finnes

2 Give them repentance.

3 Encrease their faith.

4 Defend them from Satan, and

5 give them an happy issue.

In perfecution, that they may be

1 Assisted with the holy Spirit, and that they may

2 Boldly glorifie God, in witnessing to the truth, even with the losse of their lives.

2 Particularly, by making mention of the Churches of *England, Scotland and Ireland*, in that God would

1 Per

1 Pardon our crying finnes.

2 Hold back his heavy judgments deserved.

3 Continue his Gospell.

4 Preserve our dread Sovereigne Lord, King *Charles*, the Queenes Majesty, the Prince, and Princes Palatine and their hopefull issue, &c.

5 Blesse the Honourable Councell, Nobility, Gentry, Judges, Iustices, the Ministers of the Word and Sacraments: the Communalitie. And heere we are to remember our Families, Parents, Friends, yea our very enemies, &c.

3 Thankes-giving may bee enlarged by an enumeration of benefits, according to the distribution of them before mentioned, and may bee notably amplified, by the contraries, in considering how miserable we

we should bee, in the want of those blessings, all or some, &c.

In the conclusion wee may remember to aske preservation for the day or night following, aptly falling into it, from the mention of the benefits bestowed upon our bodies, in the thanksgiving.

1 For the day, taking occasion by similitude, to desire grace to walke soberly as in the day.

2 For the night, by similitude to desire to be preserved from the workes of darknesse, and from eternall death, and that God would give protection, and comfortable refreshing.

Both for night and day to be amplified from the shortnesse of life, and suddennesse of death: and to adde something for



for p reparation thereunto. For the life of a Christian ought to bee a continuall meditation of death, And thus reverently to shut up all with the LORDS Prayer.

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Certaine Sriptures gathered and marshalled under divers heads *shewing the manner of the Note booke* to be made and kept of those things, which we read concerning the severall parts of  
P R A Y E R.

*God described.*

THE King of Glory, *Psal.*  
24.7.

The God which hath made the Heaven and Earth, and the Sea, and all that in them is,  
*Act. 4. 24.*

Which will prepare thine heart, and causethine care to heare; *Psal. 10. 17.*      The

The Father of our Lord Jesus Christ *Eph. 3. 14.*

The God of all grace, who hath called us into his eternall glory, by Christ Jesus, *1 Pet. 5. 10.*

The bookes of *Iob*, and the Psalmes, are excellent for this purpose.

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*Audience begged.*

**H**Ave respect to the prayer of thy servant, and to his supplication, O Lord my God, &c. *1. King. 8, 28.*

Give eare unto my Prayer, that goeth not out of fained lips. *Psal. 17. 1.*

O Lord bee not silent to mee, least I be like them which goe downe into the pit, *Psal. 28. 1.*

*Ans.*

*Confession of sinne.*

**O** My God, I am ashamed and  
blush to lift up my face to  
thee my God : for mine iniqui-  
ties are increased over my head,  
&c. *Ezra. 9. ver. 6.*

Man drinketh iniquity like  
water, *Iob 15. ver. 16.*

I was shapen in iniquity, &c.  
*Psal. 51. 5.*

To provoke the eyes of his  
glory : the shew of their coun-  
tenance doth witnesse against  
them, &c. *Esay 3. 8, 9.*

By nature the children of  
wrath *Eph. 2, 3,*

Vengeance in flaming fire,  
*2 Thess. 1. 8.*

---

*Petition for pardon.*

**R** Emember not against us  
our former iniquities, &c.  
*Psal. 79. 8, 9.*

Enter.

Enter not into judgement  
with thy servant, *Psal.* 143.2

Cause thy face to shine upon  
thy Sanctuary for the Lord  
sake. *Dan.* 9. 17.

O Lord forgive *Dan.* 9. 19

Take away all iniquity, and  
receive us graciously, &c. *Hos.*  
14.2.

Thou wilt cast all their sin  
into the depth of the sea, *Micah*  
7.19.

*For Faith.*

**T**Hat stirreth himsele to  
take hold upon thee, *Esa.*  
64.7.

Lord I beleeve, helpe thou  
my unbeliefe. *Mark.* 9.24

Increase our faith, *Luke* 17.8

Whom God hath set forth  
to bee a propitiation through  
faith in his blood, *Rom.* 3.25

Being

Being justified by faith wee  
have peace with God, *Rom. 5. 1.*  
and *Tit. 3. 7.*

By the Spirit of God we are  
sealed to the day of redemption. *Eph. 4. 13.*

---

*For repentance.*

**C**Reate in me a cleane heart  
O God, and renew a right  
spirit within me, *Psal 51. 10*

A broken and contrite heart,  
*Psal. 51. 17.*

Turne thou us unto thee, O  
Lord, and wee shall bee turned,  
*Lamen. 5. 21.*

I will put a new spirit with-  
in you, and take away the sto-  
ny heart out of your flesh, &c.  
*Ezec. 11. 19. 20.*

The hardnesse, and impenitent  
heart, *Rom. 2. 5*

Godly

Godly sorrow worketh repentance to salvation not to be repented of, *2 Cor. 7. 10.*

And you beeing dead in your sinnes hath hee quickned together with him, *Col. 2. 13*

Which is renewed in knowledge after the image of him that created him, *Ephes. 4. 24. Col. 3. 10.*

---

*For grace in our personal calling.*

**I**N the sweate of thy face shalt thoueate bread, *Gen. 3. 19*

Let him deny himselfe, and take up his Crosse, and follow me, *Mat. 16. 24.*

As the Lord hath called every one so let him walke, *1 Cor. 7. 17.*

By love serve one another *Gal. 5. 13.* Let

Let him labour, working with his hands the thing which is good, *Ephes. 4. 28.*

Strengthened with all might, &c. *Col. 1. 11.*

How holily, and justly, and unblameably wee behaved our selves among you, 1. *Theff. 2. 10.*

That with quietnesse they worke, and eate their owne bread, 2. *Theff. 3. 12.*

Let your conversation be without covetuousnes, &c. *Heb. 13. 4*

---

*For perseverance.*

**N**either know wee what to doe, but our eyes are upon thee, 2 *Chron. 20. 12.*

Helpe us O God of our salvation, &c. *Psal. 79. 9.*

The God of peace shall  
D bruise

bruise Satan under your feete shortly, *Rom.* 16 20.

Sufficient grace, *2. Cor.* 12. 9

If yee continue in the faith, grounded and settled, and bee not mooved away from the hope of the Gospell, *Coloss.* 1. 23.

I have faught a good fight. I have finished my course, &c. *2 Tim.* 4. 7, 8.

Stablish you in every good word and worke, *2 Thes.* 2. 17.

It is a good thing that the heart bee stablished with grace, *Heb.* 13. 9

Whom (that is the Devill) resist stedfast in the faith, *1 Pet.* 5. 9.

---

*For the Church.*

**D**O E good in thy good pleasure unto Sion, build thou



thou the wals of Ierusalem, *Psal.*  
51.18.

This is the hil which God desireth to dwell in, &c. *Psalme*  
68.16.

The congregation of Saints,  
*Psal.* 149. 1

I have graven thee upon the  
palmes of hands; thy wals are  
continually before me.

Thy builders shal make haste,  
thy destroyers shal goe forth of  
thee, *Esa.* 49.16, 17.

I will feede them which oppresse thee, with their owne flesh, and they shall be drunken with their owne blood as with sweete wine, *Esa.* 49.26

That the word of the Lord  
may have free course, and bee  
glorified.

*For the Kings most Excellent  
Maiesty.*

**T**Hy House and thy King-  
dome, and thy throne shall  
be stablished for ever, 2 *Sam.* 7.  
16.

*Psal.* 21. through the whole  
Psalme.

The breath of our nostrils,  
the Annoynted of the LORD,  
*Sam.* 4. 20.

That all may lead a quiet and  
peaceable life in all godlinesse  
and honesty. 1. *Tim.* 2. 2.

---

*Thanksgiving.*

**B**Read to eate, and raiment to  
put on, *Gen.* 28. 20.

I was cast upon thee from  
the wombe : thou art my God  
from my mothers belly, *Psal.*  
22. 10. I

I thankethee, Father, Lord  
of heaven and earth, &c. *Mat.*

*11.25.*

Blessed bee the God and Fa-  
ther of our Lord Jesus Christ,  
who hath blessed us with al spi-  
rituall blessings in heavenly  
things, *Eph. 1.3*

By his owne blood hee attai-  
ned eternall salvation for us,  
*Heb. 9.12.*

According as his divine power  
hath given us all things pertai-  
ning to life and godlinesse, 2.  
*Pet. 1.3.*



A short Prayer according  
to the fore-prescribed order, ga-  
thered out of divers places of holy  
Scripture ; by which as by a paterne may  
be conceived the use of the for-  
mer Note booke.

<sup>a</sup> The pre-  
face in a  
descripti-  
on of God  
and a beg-  
ging of au-  
dience.

<sup>b</sup> Eph. 3. 14  
<sup>c</sup> 1 King. 8  
28.

<sup>d</sup> Confessi-  
on of sinne.

<sup>a</sup> Ezra. 9. 6

<sup>b</sup> 1 Petiti-  
on for par-  
don.

<sup>c</sup> Dan. 9. 19

**O** <sup>a</sup> LORD my GOD, the  
Father of our Lord I E-  
SVS CHRIST <sup>b</sup>, I beseech  
thee have respect to the Prayer of  
thy servant, and to his supplica-  
tion, to harken to the cry, and to  
the Prayer which thy servant,  
Prayeth before thee this day <sup>c</sup>.  
<sup>d</sup> O my God, I am asbamed, and  
blush to lift up my face to thee  
my God, for mine iniquities are  
increased over my head, and my  
trespasse is growne up unto  
Heaven <sup>a</sup>. <sup>b</sup> O LORD forgive <sup>c</sup>,  
and cause thy face to shine upon  
thy

thy servant for the Lords sake.

<sup>d</sup> Take away all mine iniquity, <sup>d</sup> Dan 9.17  
and receive mee graciously : so

will I render the calves of my

lippes<sup>c</sup>. <sup>f</sup> O stirre mee up to take <sup>e</sup> Hos. 14.3

hold upon thee<sup>g</sup>. I beleeve Lord, <sup>f</sup> 2 For

helpe my unbeleeffe<sup>h</sup>, and encrease <sup>g</sup> Esa 64.7

my faith<sup>i</sup>. Seale mee to the <sup>h</sup> Marke.9

day of Redemption<sup>k</sup> and shed <sup>i</sup> Luk 17.5

abroad thy love in my heart by <sup>k</sup> Eph 4.30

thy holy Spirit<sup>l</sup>, I humbly be- <sup>l</sup> Rom. 5.5

seech thee. <sup>m</sup> Turne mee O <sup>m</sup> For re-

L O R D, unto thee, and I shall <sup>a</sup> Lam. 5

bee turned. <sup>a</sup> Create in mee a

cleane heart O Lord, and renew

a right spirit within mee <sup>b</sup>. O <sup>b</sup> Psal. 51.

take the stony heart out of my bo- <sup>10</sup>

dy, and give mee an heart of

flesh, that I may walke in thy sta-

tutes, and that I may bee thy ser-

vant, and thou maist be my G O D <sup>c</sup> Ezech. 11

for evermore <sup>b</sup>. And whereas <sup>19,20</sup>

thou hast called mee to this estate <sup>d</sup> 4 For di-

(..) good L O R D grant mee <sup>rection in</sup>

our perso- <sup>nal callings</sup>

D 4 grace

grace, therein to work that which  
<sup>c</sup>Eph. 4. 28 is good <sup>c</sup>, with quietnesse, and to  
<sup>2</sup>Thes. 3. 12 eate mine owne bread, shewing all  
 good conscience, that I may a-  
 dorne the doctrine of God my Sa-  
<sup>1</sup>Tit. 2: 15 viour in all things <sup>a</sup>, and in as  
 much as the Disciples must take  
 up the crosse and follow thee <sup>b</sup>. I  
 pray thee deare Father, strengthen  
 mee with all might, through thy  
 glorious power, unto all patience  
 and long suffering, with ioyful-  
<sup>c</sup>Col. 1. 11 nesse <sup>c</sup>. <sup>d</sup> And because Satan as a  
<sup>d</sup> 5 For roaring Lyon seeketh to devoure  
 perseve- me. O my God tread downe Satan  
 rance. under my feete <sup>e</sup>, stablish me in e-  
<sup>c</sup>Rom. 16: 20 very good word and worke <sup>f</sup> and  
<sup>f</sup>Thes. 2: 17 preserve my whole spirit, soule,  
 and body, blamelesse, unto the com-  
 ming of our Lord Iesus Christ <sup>g</sup>.  
<sup>g</sup> 6 For the Church Doe good in thy good pleasure to  
 thy Sion, and build the walles of  
 thy Ierusalem <sup>a</sup>. Good Lord pre-  
 serve thy little flocke, to whom  
 thou

thou hast promised the Kingdomb. <sup>b</sup>Luke 12.  
 I thanke thee O Father Lord of <sup>32</sup> <sup>c</sup>Thankf-  
 heaven and earth<sup>d</sup>, that thou hast giving  
 delivered mee from the power of <sup>d</sup>Mat: 15.  
 darknesse, and translated me into <sup>25</sup>  
 the kongdome of thine owne Sou.  
 O Lord, thou hast beene my God  
 from my mothers wombe. <sup>c</sup> Thou  
 hast kept mee unto this day by thy <sup>c</sup>Psal. 22.  
 providence, thou hast given mee <sup>10</sup>  
 bread to eate, and clothes to put  
 on. <sup>f</sup> I humbly praisethy name, <sup>f</sup> Gen. 13.  
 and I beseech thee make me dwell <sup>20</sup>  
 in safety<sup>a</sup>, under the shadow of thy <sup>a</sup>Psal. 4. 8  
 wings <sup>b</sup>this day, or night, through <sup>b</sup>Psal. 17. 8  
 Iesus Christ: in whose name, &c.  
 Or, to whom with thee O Father,  
 &c. Amen.

## A N O T H E R

Prayer in like  
manner.

Description  
of God.

c Acts 4.

24.

d Psal. 24. 7

c Eph. 3.

14.

a Psal. 10.

17

A begging  
of audi-  
ence.

b Psal. 17. 1

Confession  
of sinne.

c Psal. 51. 5

d Eph. 2. 3

c Dan. 6

10, 11.

**O** Almighty God; which  
hast made the Heaven and  
the earth; and the sea, and all  
things which are therein<sup>c</sup>, the  
King of glory<sup>d</sup>, and the Fa-  
ther of our Lord I E S V S  
Christ<sup>e</sup>, which hast prepared my  
heart to prayer<sup>a</sup>: I beseech thee  
harken to the prayer of thy ser-  
vant, which goeth not out of fai-  
ned<sup>b</sup> lips.

**O LORD** I confesse that I  
am borne in iniquity, and that in  
sinne my mother hath conceived  
me<sup>c</sup>, being by nature the childe  
of wrath<sup>d</sup>: and besides this, I  
have<sup>d</sup> disobeyed thy voyce, and  
transgressed thy Law<sup>e</sup>: yea, I  
have drunke iniquity like  
water



water <sup>f</sup> I have loved vanity <sup>g</sup> <sup>f</sup> Job. 15  
 committed iniquity <sup>h</sup> and provo- <sup>16</sup>  
 ked the eyes of thy glory <sup>i</sup>: I have <sup>g</sup> <sup>Psalm. 4. 2</sup>  
 not hid my finnes, but declared <sup>h</sup> <sup>Job 3. 4</sup>  
 them as Sodome <sup>a</sup>; deserving <sup>i</sup> <sup>Esay. 3. 8</sup>  
 that the curse should be powred <sup>a</sup> <sup>Esay. 3. 9</sup>  
 downe upon mee <sup>b</sup>, and that <sup>b</sup> <sup>Dan. 9.</sup>  
 vengeance should bee rendred  
 unto me in flaming and everla-  
 sting fire for my <sup>c</sup> offences. <sup>c</sup> <sup>2 Thes. 1. 8.</sup>

O Lord enter not into iudge- <sup>Petition of</sup>  
 ment with mee thy servant <sup>d</sup>: <sup>Pardon.</sup>  
 Remember not agaynst mee my <sup>d</sup> <sup>Psalm. 142</sup>  
 former iniquities, but be mer-  
 cifull to my finnes for thy name  
 sak <sup>c</sup>: Have compassion I be- <sup>c</sup> <sup>Psalm. 79</sup>  
 seech thee, and cast all mine <sup>8. 9</sup>  
 iniquities into the bottom of  
 the red sea of the blood of my  
 Lord Iesus Christ <sup>a</sup>. Deare <sup>a</sup> <sup>Micha.</sup>  
 Father, bee not deafe to- <sup>7. 19</sup>  
 wards me, least if thou answer  
 me not graciously I perish ever-  
 lastingly <sup>b</sup>. <sup>b</sup> <sup>Psalm. 33</sup>

Petition

for fai. b.

c Rom. 3:

25

O Lord, thou hast set forth thy  
 Son to be a reconciliation through  
 faith in his blood<sup>c</sup>, and hast con-  
 secrated him to be the Authour of  
 eternall salvation to al that obey

d Heb. 5. 9 <sup>d</sup>him.

I beseech thee gracious Fa-  
 ther. give to me to beleeve<sup>c</sup>, that  
 being iustified by faith through  
 grace, I may have peace with  
 thee, my God,<sup>a</sup> and bee made an  
 heire according to the hope of e-  
 ternal<sup>b</sup> life.

b Tit. 3. 8

Petition

for repen-  
 tance

c Gal. 5. 6

And whereas thou hast com-  
 manded, that they which beleeve,  
 should bee carefull to shew forth  
 good<sup>c</sup> workes.

d Eph. 4.

24

Col. 3. 19

O Lord grant I pray thee,  
 that my faith may worke through  
 love<sup>d</sup>: And to this end, renew  
 mee holy Father, after thy  
 Image, in Knowledge, Holinesse,  
 and Rightconsnesse<sup>c</sup>. Turne mee  
 unto thee; good Lord<sup>a</sup> Make

a Lam 5. 22

me

me with David to mourne<sup>b</sup>, <sup>b</sup> Psal. 6  
 and with Peter to weepe biter- <sup>c</sup> Mat 26  
 ly for my offences<sup>c</sup>: Make mee <sup>75</sup>  
 to have godly sorrow to repen-  
 tance unto salvation never to  
 be repented of<sup>d</sup>. O my hardnesse <sup>d</sup> 2 Cor. 7  
 and heart that cannot repent<sup>e</sup>. <sup>10</sup> <sup>e</sup> Rom. 2. 5  
 O my God make my heart to  
 melt<sup>f</sup>, and give mee a broken  
 and contrite spirit<sup>g</sup>: Raise mee <sup>f</sup> 2 Chron.  
 from death in sinne, and quic- <sup>34. 27</sup>  
 ken mee, that I may walke in <sup>g</sup> Psal. 51.  
 newnesse of life<sup>h</sup>. O let the de- <sup>17</sup>  
 sire of my soule bee to thy Name, <sup>h</sup> Rom. 6. 4  
 and to the remembrance of thee <sup>Col. 2. 13</sup>  
 for ever<sup>a</sup>: that as I have loved <sup>a</sup> Esa 26. 8.  
 pleasures more then thee, <sup>b</sup> so <sup>b</sup> 2 Tim. 3  
 now I may make thee, my dea- <sup>4</sup>  
 rest ioy, my o e ly hope<sup>c</sup>, and my  
 portion<sup>d</sup> for ever, through Iesus <sup>c</sup> Psal 71. 5  
 Christ. <sup>d</sup> Psal. 119  
 57

And as, O Lord, thou hast <sup>Petition</sup>  
 called mee to the calling of <sup>for directi-</sup>  
 (---) so give me grace to walke <sup>on in our</sup>  
 therein <sup>perfor all</sup>  
 calling<sup>e</sup>

e Cor. 7. 7 therein e in the sweat of my face  
 f Gen. 3. 19 eating mine owne bread<sup>f</sup>, ha-  
 ving my conversation without  
 covetousnesse<sup>s</sup>, defrauding no  
 g Heb 13. 4 man<sup>h</sup>, but behaving my selfe  
 h 1 Thes. 4. 6. iustly among all men<sup>i</sup>, and be-  
 i 1 Thes. 2. 10 ing ready to doe service to all by  
 love<sup>a</sup>, that I may adorne the  
 a Gal. 5. 13 Gospell of my Lord Iesus in all  
 b Tit. 2. 10 b things.

Petition  
 for perse-  
 verance. O God of all grace, which  
 hast called me to thy eternall glo-  
 ry by Iesus<sup>c</sup> Christ.

c 1 Pet. 5. 10 Let it be thy good pleasure  
 d Col. 1. 11 to strengthen me with all might  
 unto all patience and<sup>d</sup> perseve-  
 rance.

And whereas, through my  
 corruption, I am mightily temp-  
 ted and inclined to (---)

O Lord I confesse, that there  
 is no strength in mee to continue  
 in thy mercy, neither doe I  
 know what to doe, but my eyes  
 are

are to thee<sup>a</sup>: O Lord helpe me:<sup>a</sup> <sup>2 Chron. 20.12</sup>  
 helpe me O God of my salvation  
 and for the glory of thy Name <sup>bPsal79.9</sup>  
 deliver me<sup>b</sup>. And in the meane  
 time, give mee sufficient grace  
 , that I may bee able to resist  
 mine enemy stedfast in the faith <sup>a2 Cor12.9</sup>  
 d. Stablish my heart in grace <sup>d1 Pet. 5.9</sup>  
 , I pray thee, that I may con- <sup>cHeb. 13.9</sup>  
 tinue grounded in the faith, <sup>a Col. 1.23</sup>  
 and immoveable from the hope  
 of the Gospell<sup>a</sup>, that keeping  
 faith and a good conscience, and  
 finishing my course; I may re-  
 ceive the crowne of rightcons-  
 nesse which is laid up for all  
 them which love the appearing  
 of our Lord Iesus<sup>b</sup> Christ. <sup>b. 2 Tim. 4. 7, 8</sup>

Petition

Blesse, O Lord, the Congre- <sup>for the</sup>  
 gation of thy Sa<sup>n</sup>ts; and let it be <sup>Church.</sup>  
 thy delight for ever to dwell in <sup>cPsal. 149</sup>  
 thy holy Hill<sup>c</sup>: Be favourable <sup>116.</sup>  
 to thy English Syon for thy good <sup>a 2 Tit. 2</sup>  
 pleasure<sup>d</sup>: grave her upon the <sup>dPsal. 68.</sup>  
 palmes <sup>13</sup>

Psal. 51. 15 palmes of thy hands, and let  
 her walles bee ever in thy sight:  
 Let her builders make haste, and  
 cause her destroyers, and such  
 as would lay her waste, to depart  
 from her. <sup>a</sup> Yea feed them which  
<sup>a</sup> Esay 49. 16, 17 would spoyle her, with their  
 owne flesh, and make them  
 drunke with their owne blood;  
<sup>b</sup> Esay 49. 26 as with sweete wine <sup>b</sup>. Let  
 thy Gospell have still free pas-  
 sage among us, and bee glori-  
<sup>c</sup> Thes. 3. 3 fied <sup>c</sup>. Blesse thine Anoynted,  
 King Charles, with the Queenes  
 maiestie, O LORD blesse our  
 dread Soveraigne, the breath  
 of our nostrils <sup>d</sup>. Let his house,  
<sup>d</sup> Lam. 4. 20 throne, and kingdome bee esta-  
<sup>a</sup> 2 Sam. 7. 16. blished for ever <sup>a</sup>, and let him  
 and his seede be set as blessings  
 to us his people <sup>b</sup>, to the end of  
<sup>b</sup> Psal. 21. 6 the world; that under them wee  
 may lead a quiet life in all god-  
<sup>a</sup> lineesse and honestie <sup>c</sup>; so shall  
<sup>c</sup> 1 Tm. 2. 2

let see thy people and sheepe of thy  
 pasture, praise thee for ever. <sup>d Psal. 79</sup>  
 and more. <sup>13</sup>

## Thanksgiving,

Humbly thank thee O heaven-  
 ly Father, for the eternall re-  
 demption purchased by the blood  
 of Christ <sup>c</sup> and for all spirituall <sup>c Heb. 9:12</sup>  
 blessings wherewith thou hast  
 blessed mee in heavenly things <sup>a</sup>: <sup>a Eph. 1:3</sup>  
 Also I thanke thy Maiesty for  
 thy liberall blessings wherewith  
 thou hast prevented me in earth-  
 ly things <sup>b</sup>: giving mee foode <sup>b psal. 21:3</sup>  
 and raiment <sup>c</sup>, and all things <sup>c 1 Tim. 6:8</sup>  
 pertaining to life and godlinesse. <sup>d 2 Pet: 1</sup>  
 Good Lord continuethy Father-  
 ly providence over mee this day,  
 or night, preserving mee therein  
 under the shadow of thy wings,  
 and giving mee grace night and  
 day

and day to looke for the blessed  
 hope and appearing of the mighty  
 GOD, even my onely blessed  
 Lord and Saviour Iesus Christ  
 in whose Name, or, to whom, &c.

a Tit. 2. 12

Thou maist also make use of the  
 Lords Brayer, excellently to  
 this purpose.

**I**T was given for a Paterne,  
 and specially direction to the  
 Church upon earth, how to  
 pray.

Hee which hath given us to  
 live, hath taught us, to pray:  
 and as hee hath given us breath  
 the instrument of naturall life,  
 so he hath given us prayer, the  
 breath of spirituall life.

God onely could teach us  
 how hee would bee prayed un-  
 to.

† The



The religion of prayer being  
by God himfelfe ordeined;  
when it is offered with the own  
words of his Son, and quickned  
with the power of his owne  
spirit, by a kind of priviledge af-  
cendeth into heaven.

It is comfortable to use the  
same words, and lawfull to use  
other : but whensoever thou  
prayest in other words, remem-  
ber this divine forme : for by  
how much thou swervest from  
these Grounds, by so much thy  
prayers are distant from the  
eares of God.

There can be no better di-  
rection : for if wee require  
wisedome : wisedome it selfe  
indited it : if perfection, it  
comprehends all the kinds of  
all things to be prayed for : if or-  
der, the methode is divine, if  
perspicuous, brevity, so much  
could

could not by any onely created  
understanding bee compacted  
into little : if force and power  
there can bee none more ef-  
fectuall, then that which Iesus  
Christ the word of the Father  
hath left and commended to  
his Church.

If thou wouldest profitably  
use it. Observe these things:

1 Learne throughly to under-  
stand it.

2 Beare in minde the severall  
petitions, with their order.

3 Note downe in thy me-  
mory, as thou wert before di-  
rected, those graces thou cra-  
vest in every petition, giving  
them their proper place; in thy  
booke, in thy memory, and in  
thy prayer.

4 Fourthly, take due know-  
ledge of thy wants in every pe-  
tition ; under their severall  
heads,

heads, setting downe the phra-  
ses and things thou meetest with  
all concerning them. And speci-  
ally note upon thine heart, and  
imprint in it the graces thou  
most wantest, and the wants  
which most doe trouble thee.  
Principally meditate of those  
graces, and labour to be hum-  
bled with the feeling of those  
wants.

---

*To helpe thee to spell out this les-  
son out of the Lords Pra-  
yer.*

**A**fter a discription of God,  
as before, keeping the pe-  
titions with their order, in thy  
minde, thou maist enlarge them  
thus.

*The*

*The 1 Petition hallowed bee thy  
name.*

**H**Eere thou maist see  
how God hath com-  
manded, and it is our duty  
to glorifie his name, in regard  
of our

1 Creation.

2 Preservation, but speciall  
in regard of our

3 Redemption.

2 Thenacknowledge,

First, thy negligence and  
carelesnesse this way.

Secondly, thy pride, in seek-  
ing thine owne glory more  
then Gods.

Thirdly, thy want of zeale

Fourthly, such sins whereby  
thou hast dishonoured God  
most, causing his name thereby  
to be blasphemed.

Thirdly, desire grace, that  
thou

thou maist chiefly in all  
thoughts, words, and deeds,  
propound to thy selfe to glo-  
rifie God, and to respect his glo-  
ry more then the salvation of  
thy soule.

*The 2 Petition: Thy Kingdome  
come.*

2 **E**Nlarge this, by a mour-  
ning of thy soule unto  
God, for thy bondage under sin  
and Satan, amplified from the  
consideration.

First, of our first creation.

Secondly, of our present trai-  
terous, and rebellious dispositi-  
on, by the power of original sin,  
which hath wholly possessed al  
parts of body and soule.

2 Desire that God would.

1 Rescue and redeeme thee  
out

out of the power of Satan, and  
sinne.

2 That hee would by  
Spirit rule in thy heart, casting  
out the strong man, and divid-  
ing his spoiles.

Thirdly, that hee would  
make thy affections subiect  
to the regiment of his spirit, and  
renew thee according to his  
image.

Thou maist make this  
place of repentance.

3 Herethou mayest remem-  
ber the Church, the kingdom  
of Christ.

---

*The 3. Petition. Thy will be  
done in earth as it is in hea-  
ven.*

1 **H**ere confesse and bewail,  
waile,

First, thy readinesse to doe  
thine owne will, yea the will  
of Satan, making these the rule  
of thy life, and not the will of  
God.

Secondly, thy ignorance of  
Gods Word, which is the copy  
of his will.

Thirdly, thy negligence in  
hearing of it.

Fourthly, thy contempt  
shewed in continuance in  
knowne sinnes after admoniti-  
on.

2 Then desire grace.

First to denye thy selfe.

Secondly, to understand the  
word.

Thirdly, to love and reverence  
it more.

Fourthly, to make it the  
rule of thy life, in as much as it  
is the scepter of Christs King-  
dome.

E

Fiftly

Fifthly, that thy conversation may be in heaven, after the example of the Angels.

Sixtly, whatsoever be the will of God for thee to doe or suffer, that thou maiest alwaies with patience and contentation say : *Thy will be done.*

*The 4 Petition : give us this day our daily bread.*

1 **H**Eere acknowledge that thy life, preservation, and all good things come from God.

2 Confesse and bewaile thy  
1 Covetousnesse.

Secondly, thy unjust dealing to enrich and maintaine thy selfe.

Thirdly, thy distrust in thy good providence of God who feedeth the fowles, clotheth the Lillies, *Mat. 6*

Fourth.



Fourthly, thy earthly and worldly minde that cannot favour ought but earth and earthly things.

3 Then desire.

First, the providence of God to watch over thee for thy preservation and maintenance.

Secondly, faith to rest upon God in all estates and not upon the meanes.

Thirdly, not to use unlawfull meanes.

Fourthly, that God would bestow his gifts unto thee, and that thou maist use them soberly and comfortably.

Fifthly, thou maiest heere make use of the direction concerning thy personall calling.

5. *Petition: Forgive us our trespasses, as wee forgive, &c.*

1 **H**Eere make use of the confession of sinne, and petition for pardon, for faith and repentance, according to the former direction.

2 Heere also desire a charitable heart toward thy neighbours, as thou desirest to be forgiven, so to forgive others, and to be ready to grant the pardon thou cravest.

6 *Petition : Lead us not into temptation : but deliver us from evill.*

**H**ERE desire strength against Satan his temptations, and against all things, whereby thou maist be drawne from

from faith in God and holy obedience, making use of that which is in the petition for perseverance according to the former direction.

And for conclusion, as our Saviour concludes with a kinde of praise to God, so doe thou.

The heads of thankfulness thou maist make the graces which God hath given thee, according to every petition.

First, for making thee in any measure studious of his glory.

Secondly, for giving thee his Spirit.

Thirdly, for his word.

Fourthly,	Creating	{	thee.
for his pro-	Prefer-		
vidence o-			
ver thee.			

Fiftly, for pardon of sinne :  
Iustification, Sanctification, &c.

Sixthly, for strength in any tentation.

All these things would in our solemne exercise of prayer be remembred morning and evening: and at other times some one petition to bee made use of, according as our present necessity occasioneth; either craving grace wanting, or giving thanks for grace received.

In praying for grace wanting, foure things especially would in orderly manner bee remembred.

First, a description of God suitable to the grace thou desiredst.

Secondly, confession of faultinesse in that particular.

Thirdly, an acknowledgement of thy impotency unto such grace of thy selfe, and that it is the gift of God.

Fourthly,

Fourthly, a craving the grace thou desirest in apt and significant words, grounding upon the promise :and to this end, that thou maist glorifie God.

---

*An example of this direction in a prayer for repentance.*

1 **O** Lord my God, and Father, which art able of stones to raise up children to *Abraham*, and canst make the very rockes to gush out with water.

2 I confesse the hardnesse and impenitency of my vile heart; being as insensible both of thy judgements and mercies, as the very stones.

3 O Lord, I can increase my hardnesse, but not take it away : A soft heart, and a heart of flesh is thy gift, the very

E 4 worke

worke of thy spirit in thy children.

4 I beseech thee, deare Father, give mee a melting, and a bleeding heart for the bloody finnes I have committed : make me truely contrite, that with godly sorrow I may morne for my wretchednesse, and obtaine repentance unto salvation never to be repented of. Thou hast promised to them that aske : I beseech thee relieve my poore soule with this mercy, that by an unfained hatred, and forsaking of that which is evill, and by a sincere love, and following of that which is good, I may glorifie thy name, through my Lord Jesus Christ. Amen.

*In giving thanks for grace received, 3. things at least would be remembred.*

**F**irst, an apt and pertinent description of God.

Secondly, an affectionate expressing of thy thankfulnesse, naming the particular grace received.

Thirdly, petition for continuall increase of such, and all other graces, that thou mayest more live to the glory of God.

---

*An example of this direction in a thanksgiving for Repentance.*

I **O** Eternall God, the Father of lights and blessings, which givest to thy elect children repentance, that  
E 5 they

they may recover themselves  
out of the snare of the Divill.

2 I most humbly praise thy  
name for the power unto re-  
pentance, unto which thou  
hast enabled me. O deare Fa-  
ther, thou hast given me a heart  
in some measure to bewaile  
and to greive for my sinfulness,  
and to hate evill, and love  
goodnesse : whereas in former  
times I was altogether with-  
out the feeling of my wretched  
estate, delighting in evill, and  
loathing goodnesse : in which  
desperate condition thou might-  
est iustly have left me, therein  
to have perished ever lasting-  
ly : blessed bee thy name for e-  
ver, that thou hast had compas-  
sion on thy servant, and given  
mee a repenting heart, the assu-  
red token of the indwelling of  
thy good Spirit.



3 O my God, I humbly intreat thee; in blessing still to blesse mee thy servant, that I may proceede in heavenly strength to fight against, and to mortifie my corruptions, and to persue after peace and holinesse, without which, none shall behold thy face. Good Lord perfit that which is lacking in my obedience, performe the worke thou hast begunne in mee, unto the day of Christ: and make mee increase and abound in all saving grace, that I may every day more and more glorifie thy name in a pure conversation, through my blessed Redeemer Iesus Christ, Amen.

• If

*If thou wouldest pray before a Sermon, forget not these things.*

**F**irst, to use a description of God as before.

Secondly, to confesse thy neglect of the word and to desire pardon.

Thirdly to beg the removall of impediments.

Fourthly, to desire, that thou mayest feele the power of thy word in thy heart for thy good, and to that end.

Fiftly, to pray for thy Teacher, concluding with some apt petition for thy selfe.

---

*An example according to this direction.*

**I** O Almighty God, the  
giver of Wisedome  
and

and knowledge, which hath appoynted the Gospell preached to be the power unto salvation to them which beleeve: and which, by the good hand of thy providence, hast given me thy servant a blessed opportunity; and a resolute purpose to heare it this day.

2 O Lord, I confesse, that I have many waies and times fearefully neglected the preaching of thy word, even to the utter ruine of my soule, if thou shouldest deale with me as I deserve: I beseech thee deare Father, make me unfainedly to repent my negligence, and pardon it in the blood of the crosse of my Lord Iesus Christ.

3 O Lord, take away from mee all hypocrisie, pride, hardnesse of heart, all wandring thoughts, & that uncomfortable drou-

drouſineſſe and dulneſſe, which uſually poſſeſſeth me: whereby the diuell through mine owne corruption, bereaues me of the ſweet benefit of thy Word.

4 O let me feele the power of thy Word to be ſo mighty in operation, by the application of thy ſpirit, that my knowledge thereby may bee encreaſed, my faith confirmed, my luſts crucified, and my affections quickned, both to deſire the ſincere milke of thy word, and to reſolve unto the ſincere obedience of it through Ieſus Chriſt.

5 And to this end bleſſe thy good ſervant, who by thy ap-  
pointment ſhall ſtand up this day to inſtruct thy people: give him good Father the doore of utterance, that hee may powerfully ſpeake to my conſcience,

ence, and boldly publish the secret of the Gospell for my salvation, and make mee meekly to heare, and conscionable to obey, that the blessing and peace of the Gospell may bee upon my conscience for ever through my Lord Iesus Christ, Amen.

If thou wouldst pray after a Sermon: one thing necessarily must be considered before thou prayest: namely, whether thou hast practised according to that which hath beene taught or no.

If thou hast not obeyed according to that which thou hast heard, but hast transgressed then thou maist observe this order.

First, use a pertinent description of God.

Secondly, give thanks for the preaching of the Word, of  
the

the which thou hast beene partaker.

Thirdly with the mention of that which hath beene delivered acknowledge thy faultines.

Fourthly, desire pardon and repentance.

Fifthly, intreate for grace to obey and practise according to the Word which thou hast heard.

---

*An example according to this direction, in a prayer after a sermon, where drunkennesse hath beene reprov'd.*

I **O** Most glorious GOD, which hast appoynted the preaching of thy Word, to open the eyes of thy children, and to turne them from darknesse to light, and from the power

power of Satan unto thy selfe,  
that they may receive forgive-  
nesse of sinne, and inheritance  
among them which are sancti-  
fied by faith.

2 Blessed bee thy great  
Name, that thou hast given mee  
leave and liberty to heare thee  
this day speake unto mee in  
thine ordinance: I beseech  
thee, make that which I have  
heard profitable to my soule.

3 O Lord, in thy Word  
thou commaundest sobriety  
and temperance in the use of  
thy creatures, and threatenest  
even with eternall plagues,  
drunkards, and ryotous per-  
sons, as I have heard this day:  
Ah vile wretch that I am, I  
confesse that heerein I have  
privily transgressed, drow-  
ning my wits and understan-  
ding, by the ungodly and im-  
moderate

moderate abuse of thy good gifts, and making my belly my God, and my selfe a very beast to the rejoycing of the wicked and to the grieve of the godly children. Besides, I have wasted thy blessings whereby many poore soules even the Saints ready to perish for want might comfortably have been refreshed: I judge my selfe worthy, not onely to bee pinched with extreame want, even unto death, for this my offence often and often (wicked beast that I am) committed: but also even thy fury to bee throwne body and soule into hell, as out of the middle of a sling.

4 O Lord, pardon mee, pardon mee, I beseech thee for the Lords sake: and I humbly intreate thee deare Father, to give mee true repentance, that



I may be hartily sorry for this my abhominable carriage, and that I may from henceforth so hate this brutish practice, that the comfortable assurance of my pardon may bee sealed to my conscience in the blood of Iesus Christ.

5 O Lord I beseech thee, make mee more and more to love thy Word, the instrument of my life, and so sanctifie me in body and soule, that I may never hereafter suffer my heart to bee oppressed or my body defiled with surfeiting and drunkennes, but so soberly to use thy creatures, that I may be the fitter to serve thee through Iesus Christ, Amen.

If thou art not guilty of that which hath beene reprov'd, but hast practis'd, and lived according to the Word, then there

there must bee some alterations  
as, after

1 The description of God,  
and

2 The thanksgiving with

3 The mentioning of that  
which hath beene delivered as  
before: then

4 Give thanks for such grace  
received: and

5 Desire more and more to  
be confirmed in well doing.

---

*An example according to this di-  
rection, when drunkennes hath  
been reprov'd, and the hearer  
is not the re of guilty.*

**O** Most gracious God, &c. as  
before.

O Lord for ever bee thy  
name honoured for thy rich  
grace heerein unto mee, that  
thou

thou hast not onely restrained  
me from such inordinate wal-  
king, but so seasoned my heart  
with grace, that I doe sincerely  
hate the practice, and very re-  
membrance of that beastly  
vice: O Lord, I confesse, that  
this is not by my goodnesse but  
by thine: who, if thou hadst left  
me to my selfe, as thou mightest  
justly have done, and I  
have deserved, I should with  
as much greedinesse runne into  
all excesse of ryot, as any of  
those whom in thy just judge-  
ment thou hast given over to  
their owne hearts lust: O Lord  
make me more and more thank-  
full.

And I humbly beseech thee,  
still to shew thy selfe my mer-  
cifull Father, in making me so  
to hunger and thirst after righ-  
teousnesse, that my heart being  
stabili-

stablished in grace, I may proceed in the farther hating of all sinne, and in the zealous and conscionable practising of vertue and godlinesse according to thy word, through Iesus Christ, Amen.

If thou wilt bestow some time to study and to practise according to this, I cannot but be perswaded that thou shalt find much benefit, which God grant.

To conclude, I would admonish a learner, of five things:

First, enter not upon the practise heere commended, till thou hast these general projects perfect in thy head, or some other.

Secondly, in the meantime make use of some good Prayer-booke, and out of it  
get

set by heart such prayers as  
best besit thy devotion and ne-  
cessities : or if thou canst not  
read, use some others helpe  
to reade them, or repeate them  
to thee : at least neglect not to  
lay upon thy knees reverently  
the Lords prayer : alwaies pro-  
vided that thou well under-  
stand the meaning of every pe-  
tion, shalt take Gods name in  
obedience.

Thirdly, give not over this  
course, though thou findest it  
hard, but overcome the diffi-  
culty with thy diligence, and  
perseverance. To give over a good  
exercise for difficulties, argues  
weaknesse and sloth.

All good things are hard to  
obtain, because of our corruption,  
and prayer of all holy exerci-  
ses the hardest : wee must force  
our nature.

Children

Children learne not to speake perfectly in a day, or a moneth; much lesse can we cry *Abba Father* perfectly and distinctly upon the sudden.

Redeeme some of the time thou bestowest upon thy pleasures & vanities, & bestow it this way; it shall never repent thee.

Fourthly remember that the Pharisees could make excellent prayers, and the Reprobate can cry, Lord, Lord.

A wicked man may attaine thus farre, as to make prayer very noteable, but with feeling and in faith to cry *Abba Father*, a wicked man cannot. This is a prayer, and a certaine token of Adoption, the other is not.

Fiftly, labour to have grace in thy heart, and whatsoever thou

to thou askest in prayer, practise in  
or life.

we Hee that prayes, for the par-  
ely don of his sinnes, and for grace  
sude to live well, and yet neither  
endeavoureth to avoid sin, or to  
ime practise piety, mockes God.  
leas and shall not goe unpunished.

this Live as thou prayest, that  
hee thou maist live ever. So be it.

the *If I regard wickednes in my* *Psal 66. 18*  
len heart, the Lord will not heare me.

ine *Let every one that calleth on* *2 Tim 2. 19*  
yen the name of Christ depart from  
ling iniquity.

Fa Now to the onely wise God,  
not who is able to doe above all we  
aine aske or thinke the Father, the  
the Sonne, and the holy Ghost bee  
praise in the Church through-  
out all generations for ever.  
ven Amen.

hou F Short



Short and godly Admonitions  
concerning *Time*, and the use  
of it, gathered out of *Ephe-*  
*sians 5. 16.*

*Redeeming the Time, because the  
dayes are evil.*

Here are two parts {  
1. An Exhortation,  
*To redeeme the time.*  
2. A reason: *Because  
the dayes are evil.*

*Redeeming the Time.*

**T**ime is the measure of Mo-  
tion.

Opportunity is that part of  
time which is fittest for our af-  
fares.

This is meant here, as it is  
the measure of good motions,  
called



called also occasion, season, due time.

It is the beauty of things :  
for every thing is beautifull in  
his<sup>a</sup> time.

<sup>a</sup> Eccl. 3  
11

Meates are welcomest when  
they are in season ; so a V Vord  
spoken in due season is <sup>b</sup> come-  
ly: even a refreshing of the wea-  
ried <sup>c</sup> soule.

<sup>b</sup> Pro. 25.  
<sup>c</sup> Esay 51.  
4

As some imprison truth in un-  
righteousnes <sup>d</sup>, so do they time.

<sup>d</sup> Rom. 1.

It is charity to redeeme time  
by Righteousnesse.

<sup>28</sup>  
<sup>e</sup> Hierome.

Opportunity of time is a rich  
commodity : the covetousnesse  
of it to do well, is an honest co-  
vetousnesse.

<sup>a</sup> Agustine

As Merchants <sup>a</sup> observe care-  
fully the seasons of buying in,  
and venting their merchandise,  
so buy thou and redeeme time  
to do good.

They that loose time are the

F 2      grea-

greatest loafers, and wasteful-  
lest prodigals; for of all other  
proffions, two may bee had  
together: but two moments of  
times cannot be possessed toge-  
ther.

This precious commodity  
is most out of request with  
great and rich men, who con-  
sume and mispend time, as fast  
as their unthrifty children doe  
their inheritance?

Idleneffe, vanity, and neg-  
lecting the precious time, is  
the disease of great and rich  
men, as they say the Gout is:  
these can finde time, to dally, to  
court, to bee riotous, &c. but  
not to pray and serve God:  
therefore for the most part:  
they are most poore in the best  
things.

Time is the price of time:  
when thy profit, thy pleasure,  
thy

thy vaine delights, thy lusts,  
call thee after them: exchange  
time for time.

As thou givest thy mony for  
meat, and apparel: so give these  
things to purchase the time of  
prayer and well doing.

*Solomon* saith, buy the truth<sup>a</sup>:  
but *Pilat* saith: What is truth<sup>b</sup>? <sup>a</sup> *Pro.* 23.  
so *Paul* saith, buy the time: but <sup>23</sup>  
our profaine wretches say: <sup>b</sup> *Iohn.* 8.  
What is time? let us spend it,  
say they, as though it were little  
worth.

Time is Gods creature, he al-  
lowes thee no time to be vaine  
and wicked: but he gives thee  
time; that thou mayest repent  
and doe good. Make thy advan-  
tage of it.

Of the time thou bestowest,  
in prayer, singing of Psalmes,  
reading the Scriptures, and  
good bookes, and in doing

good it shal never Repent thee.  
But time otherwise spent, will  
one day torment thy Consci-  
ence.

*Thou* must give an account for  
time; on this moment depends  
eternity: of blessednesse if it be  
wel: of misery, if it bee ill em-  
ployed.

It is great wisdom to know  
the time, and to Redeeme <sup>a</sup> it.

*The men of Isachar* were in  
great account with *David*, be-  
cause they had understanding of  
the times, to know what *Israel*  
ought to <sup>b</sup> do: So are they in as  
great account with God, who  
regard and use the *season* of wel  
doing.

When a poore man begges of  
thee, then hast thou occasion  
to shew thy charity: when thou  
art in temptation, to shewe thy  
Faith: When thou art injured, to  
shewe

<sup>a</sup> Ephe. 5.

25, 16

<sup>b</sup> 1 Chro. 12

31

shew thy patience : when rhou hearest or seest men offend, to shew thy zeale : when there are publicke meetings for the worship of God, to shew thy devotion, &c.

Loose not such faire opportunities of wel-doing to glorifie God.

The time of grace and of the Gospe ll is an accepted time even the day of salvation. While the doore is open enter into kingdome of heaven.

While thou hast the light, beleeve in the light, and walke in the light, that thou maist be the child of light,

To day if thou wilt heare his voyce, harden not thy heart <sup>a Psal. 95</sup>  
<sup>a</sup>. Repent while it is called to <sup>b</sup> <sup>b Heb. 3</sup>  
 day.

The time is short <sup>c</sup> : the art of <sup>13</sup>  
 well-doing is long : the work is <sup>c 1 Cor.</sup>  
<sup>29</sup>

F 4 great

great : the labourers are lazy :  
the Master is at hand : It remaineth  
that we use the world as  
though we used it not, and that  
we redeeme the time of prayer  
and of the practise of godlines,

Occasions are headlong : and  
once past, not to be recovered.  
The tide tarries for none : take  
time while it is offered : while  
you have opportunity, doe  
good unto all : to thy selfe;  
to others, specially to them  
which are of the houshold of  
a faith.

The five foolish Virgins  
came too late, and were shut  
out<sup>b</sup>. Jerusalem in her day  
tooke no knowledge of the  
things belonging to her peace,  
and was destroyed<sup>c</sup>. *Esau*  
came not in time, and lost the  
blessing, but found leasure  
enough to cry<sup>d</sup> bitter.

Our

Gal. 6

<sup>b</sup> Mat. 25

10, 11, 12

<sup>c</sup> Luke 15.

42

<sup>d</sup> Gen. 37.

33, 34

Our life is as a Faire:<sup>a</sup> when <sup>a Nazian.</sup> the Faire-day is over, there is no buying the things thou needest: so when this life is ended, there is no time of Repentance. Repent now: for in death no man remembreth God, faith <sup>b</sup> David. bPsal.6.5

As in warre, so in death, we are not permitted to erre twice: often doe well, that thou mayst once die well, and thou shalt be happy.

Live every day as if it were thy last: and as at the day thou wilt wish thou hadst, or rejoyce thou hast lived.

Examine thine houres every day, how many dost thou spend in eating and drinking? how many in sleeping? how many in dressing and trimming thy painted sheath? how many in doing nothing? how many

in doing that which is ill : how few or none in prayer and wel-  
ding? How ill tennants are wee  
to our grand Lord? we hold all  
of him, but wee thinke little of  
yeelding and paying at our due  
time : wee receive all our time  
from God, and like unthankful  
wretches, serve him with the  
least part of it, and that com-  
monly the last, and refuse.

*a Titus, the  
sonne of  
Vespasian.  
Jeromon  
the sixth to  
the Gala-  
thians.*

A heathen Emperour <sup>a</sup> ac-  
counted that day lost, in which  
hee did no good. How many  
daies hast thou lost? Account  
thou likewise that a lost day, in  
which thou becommest not  
better then thy selfe.

He that most redeemeth the  
time, lives long, though he  
fullfill not much time : and hee  
which is an hundred yeares old,  
if he have redeemed no time of  
doing good, hath beene ( but  
hath



hath not lived ) a long. *a Seneca.*

The Usurer selstime to men,  
and the Divell stealestime from  
men : Hee tels the Papists of  
Purgatory : That painted fire  
yeelds but a cold comfort : for  
by this meanes hee leades them  
to hell in a string : Hee tels our  
gallants that it's time enough  
to pray and repent when they  
are old : And by this meanes  
they spend so much time in e-  
vill, that they leave none for re-  
pentance, prayer, and for using  
meanes to save their soules,

As doth the Usurer, so doth  
the Divell. The Usurer gives  
the young Novice faire words,  
till he hath broken his day, and  
forfeited his lands : so doth the  
Divell stroke us, till by continu-  
ance in sinne wee are hardned  
and past recovery.

Pray to day, repent to day :  
thou

thou art not sure of to morrow:  
hee that is not ready and fit to  
day will be lesse to morrow.

Thy life is like a vessell of  
weake wine, which is quick and  
lively at the first broaching: but  
flat and ill tasted when it is  
tilted.

Wilt thou draw out the first,  
and best of thy life to the diuel,  
in following drunkenness,  
whoredome, and thy lawlesse  
lust? and then give the dregs to  
God, which are fit to be pou-  
red out to the hogs?

Is it a time then, first, to be-  
gin to live, when thou art rea-  
dy to dye? then first to seeke  
God, when thou comest to  
thy crutches, and spectacles?  
when understanding, memory,  
sight, hearing, and sence faile?

For the most part, they which  
defer the season of seeking God  
till

till age, are then justly given over unto him whom they have served in their youth, which is the divell.

Remember thy Creator in the dayes of thy youth : while the evill dayes come not, nor the yeares draw nigh, when thou shalt say, I have no pleasure in them<sup>a</sup>. Thus did *Samuel*<sup>a</sup> *Eccle. 12*  
<sup>b</sup> : and *Timothy*<sup>c</sup> : God delights in such.<sup>b</sup> *1 Sam. 1*  
<sup>28</sup>

Art thou old, and hast trifled out thy time, neglecting the opportunity of knowing and serving God ? Despaire not, but repent, and bee the more carefull to redeeme the time that remaines.<sup>c</sup> *2 Tim. 3.*  
<sup>5.</sup>

Let it suffice, that in the time past of thy life thou hast walked as a Heathen, in abominable wickednesse : But now the end of all things is at hand :

bee

bee sober therefore and watch  
unto a prayer.

<sup>a</sup> *Pet.* 4. 3  
7

Doe heere; as thou doest in  
in thy journey. If thou hast  
over-slept thy selfe in the mor-  
ning : thou makest the shorter  
baite, and spurrest the harder on :  
so now, put thy best legge be-  
fore, make speede, lest thou  
bee benighted, and shut out  
with the Dogs and Sorcerers,  
and whoremongers<sup>a</sup>, &c.

<sup>a</sup> *Rev.* 22  
15

*Because the dayes are evill.*

**T**ime, is called Dayes,  
because it is counted by  
dayes.

Dayes are not evill in them-  
selves,<sup>b</sup> and as they are a neces-  
sary appertenance to the frame  
of this World, which is  
Gods building : but they are  
so

<sup>b</sup> 2 *Tim.* 3  
1, 2, &c.

so called, from evill persons,  
and things<sup>c</sup>, which are in those *Mat. 6.*  
dayes. 34

The time is evill, when we  
which live in such Time are e-  
vill : and when by our evill of  
of sinne, the evill of punishment  
is deservedly inflicted upon us.  
Which pnnishments no mar-  
vell if they continue, when  
that continues in us, which de-  
serves to be punished.

The dayes are evill : then  
great neede to use prayer : For  
it shall come to passe, that who-  
soever calls upon the name of *Joel. 2. 32*  
the Lord, shall be <sup>a</sup> safe. *Rom. 10.*

13

Many men cry out, that  
the world was never worse,  
saying, O the Times ! but are  
not the times the worse for  
thee ? If thou beest wicked and  
prophane ; it is thou which  
makest them so bad. Complaine  
not

not of the times, but of thy selfe; and amend the times by thy amendment.

*Achan* made it an evill day to the Israeilites, by his sinne<sup>a</sup>:  
*Iosua* 7. and *Moses* made it a good day  
*bExod.* 17. by his<sup>b</sup> prayer.  
 11.

Wouldest thou see many dayes, and good<sup>c</sup>: keepethy tongue from evill, and thy lips from speaking guile: depart from evill, and doe good, seeke  
*cPsal.* 34. peace and ensue<sup>c</sup> it.  
 12, 13, 14.  
*aLucullus*

As a noble Roman<sup>a</sup> turned a dismall day into a successefull, by his valour: so turne thou evill dayes into good, by thy goodnesse.

The worse the Dayes and Times bee, the more precious let bee every opportunity of weldoing.

As in times of dearth, the poore man picks up every kinnell

kernel of corne that falls beside : O (saith hee) It's deare, none must be lost : so lose thou not one crum of time, wherein thou mayest have occasion to doe good : For the dayes are evill.

A man that should in the time of famine give his corne to the hogges were worthy to bee hanged at his gate : so art thou worthy to lose the reward of well doing, which throwest away the opportunities thereof.

There are millions in hell, who if they had it, would give all the wealth in the world, for one dayes opportunity of repentance, which they despised and foreflowed, when they lived upon the earth.

As the Bee, so soone as ever the Sunne breakes forth, flies abroad

abroad to gather honey and  
waxe: so be thou ready to eve-  
<sup>a Tit. 3.1</sup>ry good worke,<sup>a</sup> waiting the  
occasion thereof.

Many say, that they have no  
time to learne to pray, to heare  
th Word, &c. the voyce of a  
beast. Hast thou a time to eate,  
to sleepe, to live? Hast thou  
time to dance after the Divels  
pipe? and canst finde no time  
to learne godlinesse?

Many say they would have  
prayed, heard, &c. but that they  
had impediments: Redeeme  
now the time, and step over im-  
pediments.

He that observeth the winde  
shall not sow, and hee that is  
afraide of every cloud, shall  
<sup>a Eccle. 11.4</sup>not reape<sup>a</sup>: so he that will not  
doe good because of impedi-  
ments, shall never doe good:  
for so long as there is a Divell,  
and



and a World, and an unregenerate part, there will be impediments, even a thousand when thou wouldst doe good, and a thousand furtherances when thou wouldst doe evill.

If *Paule* had ceased to Preach at *Ephesus*, because of impediments, when such a doore was opened unto a him, hee had lost the comfort of rearing there so famous a Church. 2<sup>d</sup> Cor. 16  
9

*The* more are the adversaries and impediments, bee thou the more watchfull upon all occasions of doing good.

*The* dayes are evill, and the men are evill that live in these dayes. Labour thou to be good; and so to live, as thou wouldst wish to bee found living, when Christ shal come to judgement.

Pray, pray, pray : Repent, repent, repent : Blessed is that  
fer-

<sup>a</sup>Mat 14.  
46

servant, whom his Lord when  
he commeth, shall finde so<sup>a</sup> do-  
ing. *Amen, Amen.*

Rom. 13. 11, 12.

*Now it is high time to awake out  
of sleepe.*

*The night is far spent, the day is  
at hand : let us therefore cast  
off the workes of darknes, and  
put on the armour of light.*

Psalme 90. 13.

*Lord teach us so to number our  
dayes ; that wee may apply our  
hearts unto wisdom.*

**T**he Text is a prayer of Mo-  
ses, and hath three  
parts. { <sup>1</sup> A lesson.  
<sup>2</sup> Scholler.  
<sup>3</sup> Schoole-maister.

1 The

1. The lesson to number our dayes,  
which may be numbered foure wayes.

1. The account which *Moses* maketh  
of the daies of our life, as threescore yeeres  
and ten, this number every childe can  
skill how to tell.

2. By comparison of three times.

1. Past, which being once gone and  
past, is nothing now it is past, were it a  
thousand yeares, it is but a thought.

2. Future, which being to come, it is  
not yet certaine whether it will be to us  
or no.

3. Present, which is but a moment or  
instant.

3. Deduction, or abstraction: thus, take  
from 70 yeeres 35 spent in sleep, and 15  
yeeres for our childhood, the time of our  
vanity, and 10 yeeres allowed for eating,  
recreating, idle talke, journeys, &c. Then  
there will be found but 10 yeeres remay-  
ning wel spent: whereof Lord how lit-  
tle is spent in thy service. These 3 wayes  
of numbring may be taught us by men.

The

The fourth way God onely can teach.

4 By a Christian and heavenly Arithmatick, that is, so to number as we may by due consideration of the shortnesse and uncertainty of our life, apply our hearts unto wisdom.

11 Points of wisdom to be learned from the vanity of our life: for if once by Gods Spirit this bee driven and beaten into our hearts, that every houre we may draw our last breath, that death is ever at our elbow to arrest us, it will cause us:

1. To set our house in order, that is, to haue our last Will alwayes ready, as God charged *Ezechiah*. *Esay* the 38. 1. least death prevent us.

2. To Repent speedily with hast to turne from all our sins, least heereafter it be too late, *while it is called too day hearken*. *Psal.* 95.

3. To beare all afflictions with quiet & patient mind, seing they cannot be long *Phil.* 4. *Be patient, the Lord is at hand.*

4. To

4 *To* redeem our time being mispent, and the rest so little and uncertaine, even as travellers which hath loittered the fore-part of the day, the more bestirre themselves the latter end. *Eph. 5. Col. 4.*

5. *To* be fruitfull in all good Workes, and constant in welldoing without wearinesse: seeing the time is short and there will bee an end, and the hope shall not perish, and that wee shall finde all our good workes in life eternall. *Gal. 6.*

6. *To* esteeme highly of the least benefits of this life, which are to stay with us but a while, as comforts of our pilgrimage, and testimonies of Gods love, and pledges of better things layd up in Heaven for his. *Gen. 32. 10.*

7. So to use the World, as if wee did not use it, fixing our chiefe delight upon God, and the things of heaven which wither not. *1. Cor. 7. 20. 21.*

8. *To* be more studious of holy Scriptures, seeing the things which we are to learne, are many and weighty, and our  
space

space to learne in so little. *Ars longa vita brevis.*

9 To busie our selves much in the religious education of our children, seeing we are shortly to leave them, and religion is the best inheritance wee can leave them, and we to leave them to a wicked world.

10 To bee full of good counsell towards others, see the example of *Ezechia, Esa. 38.* and our selves to be more capable of counsell.

11 To thinke every word of God to be sweet and comfortable to our selves, and to feare God.

2 The Scholler, *Moses*, who had learned the wisdom already : yet desireth to be taught, how much more cause we so to doe.

3 The Schoolemaster, God by his spirit, to whom we must therefore pray in faith and submit by our obedience.

*F J N J S.*

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